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Art. I. *Views of Ireland*, moral, political, and religious. By John O'Driscoll, Esq. 2 vols. 8vo. pp. xvi, 884. Price 11. 4s. London. 1823.

WE hope that we have not a reader in whose mind the very word Ireland does not waken an emotion of the liveliest interest. No subject of equal importance to our national welfare, can be presented to our attention; and though, unhappily, in some of its bearings, it may assume the complexion of a party question, and, in others, seem to address itself exclusively to the wisdom of our legislators, yet, there is not an individual in the country whom the subject does not touch at some point or other, or to whom it does not appeal for that portion of influence or exertion which he may be able to contribute to the cause. Irish tithes, Catholic Emancipation, and the other stormy questions of parliamentary debate, which are destined to bring into play the talents of honourable gentlemen during the ensuing session, will successively occupy the public mind for a day, and then, however disposed of, give place to other questions—to reform and retrenchment, the poor's laws, the corn laws, the criminal code, and the routine of financial business. In the bustle and hurry of legislation, it will be difficult for poor Ireland to obtain a hearing; and when her turn comes, there will take place a forensic struggle, an Olympic game of parties—possibly, a few beneficial measures may be agreed upon; but the core of the evil lies, it is to be feared, too deep for the feeble, temporizing medicaments of a divided Cabinet. Important as are the questions relating to penal disabilities and church property, they are but sections of the general subject which, in all its fearful extent, is indicated by the ominous word Ireland. It is but a partial view of the

matter which is taken by those who range themselves as controvertists or partisans on either side of those particular questions. Emancipation is a word of talismanic virtue ; it calls up a host of delusive hopes on the one hand, and of fears as visionary on the other. But those who represent that measure as a panacea for the ills and wrongs of Ireland, must either be grossly deceived, or must be themselves deceivers ; while those who resist that measure, imagining that the safety of the country and the interests of Protestantism are identified with the feeble stand made by bigotry on the remnants of a bloody and barbarous penal code, shew themselves utterly ignorant of the real sources of danger.

Catholic Emancipation has always appeared to us a subject interesting chiefly on account of the principles which it involves ; for, in her present condition, Ireland could be but little the gainer by the boon. We have never been able to brace up our minds to that pitch of strenuous zeal on this subject, which should prompt us to mingle in the very angry strife which it has excited. We have therefore been exceedingly quiet about it ; and if any thing connected with Ireland could make us smile, it would be the fidgetty, self-important zeal of that small phalanx of devout alarmists, who seem to have their whole soul in the question, whether a class of their fellow subjects should be admitted to the same civil privileges as themselves. Many of these good men we have had the pleasure of being acquainted with, and should have been sorry to risk our character as sound Protestants, and even orthodox Christians, by the very useless endeavour to allay their apprehensions. The cry of ' no popery ' admits of no answer ; nor is there any arguing against the smell of gunpowder, which these gentlemen have continually in their nostrils. Otherwise we might have attempted to point out, that the Church of Christ has had other enemies and conspirators to contend with, besides Guy Fawkes and the Pope, and that there are more ways than one of obviating the dangers of Popery. But such modest suggestion on our part, would have been set down to secret disaffection to the Protestant succession and the Church as by law established ; and we should have run the risk of being charged, as Dissenters, with entering into an unnatural league with antichrist for our own private interests. Now, let us be permitted to say, that, *as Protestant Dissenters*, we consider ourselves as having nothing to do with the Catholic Question ; absolutely nothing. We deprecate exceedingly mixing up the cause of the Protestant Dissenters of England with the Catholics of Ireland. They do not stand on the same ground, either in a political or a religious respect. The Dissenters of

this country are excluded from political eligibility purely and entirely on *religious* grounds. No other pretence can be alleged for the invidious distinction made between different denominations of Protestants. The Catholics of Ireland are professedly excluded on account of their *political* character,—the danger arising from their ecclesiastical subjection to a foreign jurisdiction, added to their peculiar situation as a conquered country. The religion of the Romish Church is a political religion, and its claims are in direct rivalry to those of the usurping hierarchy. Hence the alleged necessity of keeping it down by penal enactments. These are vindicated, not as abstractly just, but as expedient measures, resting on the principle of self-preservation; as precautions, not as punishments. Ireland is a popish nation, which England holds in vassalage; and with the jealousy of a conqueror, she withholds from these her foreign tributaries, the full privileges of subjects. Now, the proper way of meeting such arguments, therefore, is not to contend, that the Irish are hardly dealt by, that they are deprived of their natural rights, that their political condition is an anomalous, an unnatural one. All this is undeniable. But it must be further shewn, that there is no longer any necessity for treating the Irish as vassals and aliens, and for keeping up the distinctions introduced by a foreign conquest. The moment such necessity ceases, the policy becomes as unwise as it is palpably iniquitous.

But the case of the Protestant Dissenters has little or nothing in it that is analogous. Theirs is not a different religion from that which is by law established. In its very forms, ritual, and discipline, it exhibits a close affinity to that which is, in one part of the kingdom, the established Church, while it preserves a substantial agreement in doctrine with the formularies of the other establishment. The English Dissenters, so far from being chargeable, as a body, with any political tenets hostile to the Government, have been uniformly signalled by their loyalty to the Protestant dynasty. Their exclusion, so far from being a precautionary measure, is but the perpetuation of a punishment originally inflicted upon them purely for ecclesiastical nonconformity. They are punished for their religious practices, and for these only. They are debarred of the common rights of citizens, as *spiritual* offenders, being recognised, in a political view, as the most unoffending of loyal subjects. And they owe the continuance of this political exclusion to their misjudging magnanimity in co-operating with a Protestant Church against the Papists, at a time that the kingdom was threatened with a Popish successor. The Test-act, in its bearing on the Protestant Dissenters, had its origin in

mistake or in stratagem; it owes its existence at the present moment to a trick played upon the Legislature; and its perpetuation is a stain on the honour and the gratitude of the country. The Church of England is more concerned than the Dissenters in its repeal. To them it is only an injury: to the Establishment it is a foul disgrace. The members of Dissenting churches cannot, it is true, be excisemen; but then, all the perjury, profanation, and roguery legitimised and promoted by the Test-act, rest with the Church of England.

It was doubtless a very good argument used in the House of Lords, for the purpose of scaring the advocates of Catholic Emancipation, that, if penal disabilities should be done away as regards the Roman Catholics, no pretence could be made for continuing the restrictions on Protestant Dissenters. We say, as an argument *against* Catholic Emancipation, this would be likely to have its weight in certain quarters; and there was policy in employing it. Yet, let not the Dissenters flatter themselves, that such an act of consistency and justice must necessarily follow, as a consequence, upon the concessions to the Irish. If the Roman Catholics are relieved from the stigma of penal disabilities, it will be owing to a sort of state necessity,—a compromise of parties, dictated partly by fear, partly by the wish to conciliate popularity. It will be a reluctant concession to the formidable demands of six millions of people, withheld till the refusal touched on danger. But the Dissenters are an innocuous, peaceable, tractable, passive body of persons, whose long dormant claims the Government may indefinitely postpone without the least danger to the State. They assisted at first in putting the halter around their own necks, and they have as meekly worn it. And as to its being an act of justice, or a debt of honour, to take it off, it may naturally be deemed time enough to do it when they demand it for themselves. There are reasons, then, for relieving the Irish, which do not apply to the English Dissenters. The latter have no party in the Cabinet or in the Legislature plighted to their interests. They have scarcely an efficient representative in the House of Commons. Not an English peer now holds by the discipline of Geneva. Why, then, should the Dissenters have this boon conferred upon them?

Besides, supposing that the Irish should be emancipated, would it follow that what is right in Ireland, must be right in England? Does not every one know, that a Church of England man is a Dissenter the moment he crosses the Tweed, and that the Roman Catholic ceases to be a Dissenter in Canada? Because the Scotchman may be a Presbyterian, and the Irishman a Romanist, must it cease to be a crime in an Englishman to

be a Congregationalist or a Methodist? That would be to suppose that meridians and parallels make no difference in matters ecclesiastical, contrary to the general experience of mankind: it would be to obliterate or confound all geographical distinctions; to strike at the very foundation of geographical churches. The Dissenters of this country may be assured, that no such latitudinarian principle as this will be adopted by the Legislature as the basis of concessions to the Irish Catholics. They mistake if they imagine that Catholic Emancipation will be the triumph of the cause of religious liberty. The question will be determined solely by considerations of political expediency; and therefore, let Dissenters, as religious men, stand aloof from the war of parties, with neither of whom they have any natural alliance, lest their hatred of popery should seem to be subordinate to that with which it is in fact identified, their love of religious freedom.

It is time that we advert to the volumes before us. Mr. O'Driscol is an Irish barrister of considerable eminence, whose enlightened and liberal views on the subject of Education procured for his anonymous pamphlet* no small share of public attention. He has, we understand, lately embraced the Reformed faith. The volumes are energetically and eloquently written, with too large an infusion, perhaps, of that sparkling, antithetical, ambitious style which goes under the general denomination of Irish eloquence; but then it is the very subject which gave birth, and scope, and almost propriety to that style in the native orator: it is Ireland itself. The work contains some very splendid paragraphs, but it mainly consists of something much more tangible than mere declamation; and its general statements are substantiated by the documents and details thrown into the form of a copious appendix. Altogether, it is the best book we have yet seen on Ireland; the most comprehensive in its views, the most moderate in its spirit, and the soundest in its principles. We give it our most cordial recommendation, and earnestly hope that the Author's intentions in sending it forth, may be amply realised.

The work is divided into chapters, under the following heads: Ireland. National Character. Irish Women. Policy of England. Penal Laws. Religion. Tithe. Church of Rome. Presbyterians. Population. Mr. Owen's Plan. Manufactures. Dublin. University. Education. Benevolent Societies. Ecclesiastical History. Catholic Board. Orange Societies. Corporations and Grand Juries. Absentees. The Union. The Rebellion. The Gentry, &c. Little attention

* Vide Eclectic Review.—Vol. xvii. p. 163.

has confessedly been paid to arrangement; our remarks and extracts will, therefore, partake of the desultory character of the work.

It is a singular circumstance in the history of Ireland, that England has twice, at distant intervals, interfered to change the established religion of that country; the first time, to reduce the ancient Church of Ireland to the yoke of the Papal supremacy; the second time, to compel her to be Protestant. For about seven hundred years, the Church of Ireland maintained her independence, during great part of which time she was the luminary of Western Europe, the asylum of letters, and the college of theology. She bowed her neck at the same time to an English conqueror and a Roman pontiff, and has ever since been held in this double bondage. But for England, Ireland might never have become a Roman Catholic country. And now, as if by a retributive dispensation, the danger which threatens her conqueror, arises from her being such. It was by the combined influence of England and of Rome, that Popery was made the religion of Ireland. But to reverse the spell, to change her again into anti-papal, has proved more than could be done by the separate force of one of these holy confederates. England has succeeded, indeed, in stripping naked the Church of Rome, which had been established in that country by her authority, and which was her creature and instrument there. 'She did so,' says Mr. O'Driscol,

'not in justice to the people, nor in any spirit of liberality or compunction, but that she might clothe the new establishment she had set up with the gorgeous spoil; and having done this, she called upon the people of Ireland to fall down at its feet. They did not obey the mandate. But they suffered severely for their disobedience; and England, wholly regardless of the opinions and consciences of the people, and disdaining such considerations, went on to cast out the pastors from their churches and their congregations, and to put in their stead, foreigners and others, strangers to the people, and speaking an unknown language. The Church of Ireland now presented to the world the hitherto unheard of and monstrous exhibition, of a Christian clergy, chiefly foreigners, quartered upon the people. A host of religious instructors, not able to speak to their congregations in the language of the country: men, professing to be Christian pastors, in possession of large and rich benefices, without any duty to perform or any flock to lead. This is past, and the Protestant church of Ireland, of the present day, is not to be charged with these enormities.

'Perhaps, after a time, if the Church of England should take root, and become at length the religion of the Irish people, about that time England may have become tired of her establishment, and shaking off its weight, a future generation may see her come with the

sword and the faggot, and with confiscation, to give to Ireland the benefit of a purer and improved Christianity.

‘ To such dangers are we exposed, from the supposed necessity of state establishments. All nations have paid in blood and in misery, for the unnatural and monstrous connexion between the governments of this world and the kingdom of the next; and no nation has paid more dearly than Ireland. Mankind must continue to pay this, the fixed price of such connexion, as long as they will persevere in violating the declared will of the great founder of Christianity: “ My kingdom is not of this world.” ’ Vol. II. pp. 86—8.

The attempt to impose Episcopacy upon Scotland, after years of strife and suffering, failed. Yet, had it succeeded, the people would at least have had a liturgy in their own language; nor was it a new religion which the State wished to inflict upon them, but only a hierarchy and the surplice. But the English Church of Ireland addressed her new and unwilling subjects in an unknown tongue; and what she taught, was to them heresy. The justice and the wisdom of setting up a Protestant hierarchy there, deriving its revenues from a Catholic population, may be estimated by conceiving of some mighty Russian autocrat's overrunning the United States of America, and establishing a Greek Church and the tithing system in the New World. In Ireland, the Church of England has the tithes; the Church of Rome has the people. Out of nearly seven millions of people, five millions and a half are Roman Catholics; above a million are Presbyterians or Dissenters of other sects; and not half a million (400,000) is computed to be the *outside* of the numbers who adhere to the Protestant Establishment. To minister to these 400,000 hearers, there are no fewer than 1700 clergy, (of whom 587 are dignitaries,) with an income of £1,300,000. The number of hearers in France is computed at thirty millions, and the expenditure on the Establishment of that country is £1,050,000. So that the income of the Protestant Church of Ireland, drawn from a Catholic country, and numbering less than half a million of hearers, exceeds, by between two and three hundred thousand pounds annually, what is enjoyed by the Roman Catholic Establishment of the richest Roman Catholic country in the world, for the service of thirty millions of hearers!!!

‘ No church in the world,’ remarks our Author, ‘ is so singularly placed as the Protestant Church of Ireland. A priesthood, but in many parts of the country no hearers. Churches built or building in numerous places, in which there is to be, perhaps, sometimes service, but never congregations; and where it has happened that a military force has been occasionally necessary to protect the builders from the assaults of the flock. Meek flock! Happy shepherds!’

And the manner in which the money is raised for this architectural evangelization of the country, will account for the opposition raised by these modern sons of Sanballat to such pious proceedings.

'Is a new church to be built—who is to determine whether the old one is insufficient, or a new one necessary? Perhaps there are no Protestants in the parish. Whosoever is to determine this point, the Catholics are to pay for building the church, if it is to be built. Funds are easily obtained from the Board of First Fruits; but the Board must be repaid: this is done by a tax levied on the parish for, perhaps, twenty years after. This is a heavy tax, without representation, and in which the people have no voice. What becomes in this case of the argument about notice? Did the farmer know, when he took his farm and calculated his rent, that he should have to pay this extravagant tax during, perhaps, the whole of this term? Is it right that a whole parish should be taxed to build a church for, possibly, two or three individuals?—that the poor should build places of worship for the rich, in order that these may pray commodiously and at free cost, while the impoverished peasantry worship in buildings resembling barns? Surely the established church of Ireland, the richest church in Europe, might afford to relieve the poor of the Roman Catholic persuasion from this infliction! It is not right that Catholics should be compelled to build churches for Protestants. It is not right that those who live upon potatoes and sour milk, should be called on to build elegant churches for those who fare sumptuously and drink wine every day.

'It is astonishing what fraud and imposition are practised by means of this power, which the few possess, of taxing the many at pleasure. A few Protestants, collected at vestry, have the power of voting the property of the Catholic parishioners to themselves or their friends, in the shape of money for repairs of the church, for music, for sextons, &c. &c. It is time to look into these abuses, by which the country has been impoverished, and the people made desperate, and the establishment rendered odious.' Vol. I. pp. 135—7.

It is not for want of churches, that the Irish people have not been brought within the English fold. There have been churches and resident ministers, too, in many parishes, time out of mind, where there are yet no Protestants. 'And to some of these churches,' remarks Mr. O'Driscol, 'there have even been *spires*;' on which a certain learned prelate has laid great stress. 'I am building spires to all my new churches,' writes his Lordship, 'which gives a *civilized* appearance to that wild country.' Admirable and efficient means of civilization and conversion!

But does the Established Church of Ireland, or do the rulers thereof, really desire to reclaim the population from the errors of Popery? Mr. O'Driscol considers this as doubtful. The

clergy, he says, seem generally to have preferred slumbering quietly upon their livings, to any exertion that should be likely to effect this object. 'Perhaps,' he adds, 'they despaired; but if they did so, they must have doubted that the truth was with them; or, what was more unpardonable, they must have doubted the power of the truth;—or, without doubting either, they must have regarded the thing as not desirable.' But is this possible? The Romish clergy oppose the reading of the Scriptures, telling the people, that the Bible is a book they must not look into: 'it would make them Protestants.' Can a similar policy actuate the Protestant clergy in conniving at the ignorance of the lower classes? Can it be, that it is feared, if Protestants, they would become Dissenters? We must again cite our Author.

'We know, it has been said, that if the people were converted to Protestantism, there were danger that they would join the ranks of the dissenters, rather than embrace the open arms of the establishment; and in this case, it is concluded, they are safer where they are. This, however, is a humiliating view of the predicament in which the establishment is placed, and we think too highly of its members to be content with it. Yet it is certain that the church, as a body, has not only done very little upon the ground of this first of her duties, but has resisted those measures which appeared necessary in order to open the way for her exertions.

'It is known that the Church of Rome in Ireland is powerfully sustained by legislative discouragements. Without giving any opinion here of the truth or purity of the doctrines of that church, we are safe in saying, that these discouragements are a strong support. So, the first churches of Christianity, whose doctrine was without blemish, and whose excellence was yet untarnished in the world, derived not a little aid from the cruel persecutions of the heathen. The first effort, therefore, of the Protestant establishment ought to be, to take away this support from their adversary, and this bar to their more successful and extensive ministration. This church should open for itself the field which is now closed against it, by acts of Catholic disqualification.

'But when we see this clergy opposing every attempt which is made to remove these disqualifications, and coming forward in all their dignities and ranks, and with the whole weight of their influence and power, to resist every effort made to give them free access to the people, and to remove those obstructions of prejudice and disgust, which have been heaped up against them; what can we think of their confidence in the truth of their doctrine, or their zeal in the sacred cause to which they stand pledged by sanctions sufficient to shake the nerves of the best and boldest of human kind?

'Those disqualifications because of religion, which deprive a large portion of the people of Ireland of valuable civil immunities, have necessarily accumulated upon the establishment a great mass of odium

and reproach. This church has been too much known to the people as a heavy and oppressive burden ; a cause of disunion and discord, and of civil exclusion and grievous injury and injustice in the land. Those of the clergy who are sincerely devoted to their duties, struggle in vain against the obstacles which are thus opposed to them ; and yet it is abundantly evident, that not all the piety, nor all the learning, which is to be found in the bosom of the establishment, will give it strength or security, unless it clothe itself with the affections and opinions of the people. Nothing can be enduring in this age, which is not supported by public opinion ; still less can that continue to exist which shocks and wounds it. The established church of Ireland must clothe its bare bones with the flesh of the people ; or though it wore the crown of England upon its head, and wielded the sword of the Russian Autocrat, the day is at hand when rottenness and dissolution will claim it as their own, and lay it, without a struggle, in the grave.

‘ This church must remove from itself the double reproach of lending its weight to the civil exclusion of the people upon the one hand ; and upon the other, grasping, as the people think and believe, their substance and the fruits of their labour, without equivalent or requital. This is too much ; we know that the case can be argued with much ingenuity, and their right to tithe, and to political opinion of whatever kind, maintained with great plausibility. But after all the argument, we know how the thing is felt. The specious reasoning passes away, while the facts remain, and come home with all their strength and power to the feelings and the pockets of the people.

‘ Is there any body of men of whom so immense a majority have so steadily and perseveringly opposed the removal of civil disqualifications, on account of religion, as the clergy of the established church ? Look at the divisions in the House of Lords. Compare the proportions on each side, amongst ministers and their adherents, and the Opposition and their friends, with the proportions amongst the Bishops. If the whole body of Irish Bishops were in the House, would the proportions be different ? We fear not.

‘ The establishment, unhappily, incurs much odium, and casts away, too lightly, the sympathies of the people, or assists to bind these precious sympathies round the brows of their brethren of the Roman faith. Dearer and more glorious than all the wealth of the establishment are the hearts and the unpurchasable affections of the people. For these, what would not the devoted Apostle of the Gentiles give ?—or the beloved Disciple ? He whose bosom glowed with unconquerable zeal—he whose soul was love. But we are fallen upon other times, and have to deal with apostles and disciples of a different class and character.’ Vol. I. pp. 106—110.

In this, then, consists the true reason that Catholic Emancipation is so desirable. Not to satisfy the claims of a faction, but to wipe off a foul reproach from the Protestant name, and to remove an immense barrier to the moral improvement and religious instruction of the Irish people. We talk against

Popery ; but Popery consists of two parts, idolatry and persecution, mummery and violence. Now it would be hard to say which imbodyes more of the spirit of Popery, the creed and popular superstition of the Romish Church of Ireland, or the penal laws framed for the purpose of establishing the English Church. ' Christianity,' says Mr. O'Driscol, ' disowns the penal code of ' Ireland.' We say, Protestantism disowns it. The Church of Ireland, if Protestant in her creed, has been hitherto Papal in her character. She has fostered ignorance, and persecuted all who differed from her.

' It was not Christianity which threw its shadow over the whole land, filling the hearts of the people with horror and fear of each other; in the darkness of which, crime walked abroad with an assured and authorized step, visiting with an impartial assiduity, the mansions of the rich and the cottages of the poor. It was not Christianity which, after invading and polluting the sanctity of private life, after tearing to pieces all the charities and obligations of kindred, went forth upon the highway to fill the measure of its brutal rapacity with the plunder of the passengers; that robbed the traveller of his horse, if its value exceeds five pounds, and made the robber its appraiser; that levied contributions upon the piety of the people, taxing them for worshipping God according to the custom of their fathers; that persecuted the priest as a felon, and made his ministration a crime, asserting that his religion had its root in ignorance, and nourishing that root with all the assiduity of legislation.

' It was made penal to keep school and to teach the rudiments of knowledge. Reading and writing were to be discouraged as incompatible with the Protestant religion. And while the people were racked by a ferocious persecution, because of the alleged errors of their faith, the light was anxiously withheld, in which alone those errors, if they existed, could be discerned.

' These laws disarmed the people, that they might not resist oppression; took away the means of instruction, that in their ignorance they might not know their rights; provided with a deep and anxious policy for the ruin of private families, by offering a bounty for ingratitude and crime, and for the destruction of private property, by regulating its descent with a view to its destruction; and having accomplished their purposes, in the poverty and the misery of the people, they made sure of their work by carefully guarding and blocking up every avenue by which property in land might be acquired. Having done this, they proceeded to slander and stigmatise the prostrate people for the very wretchedness, the deep and woeful ignorance, and the brutality which they sought with so much skill and earnestness to accomplish.'

' Looking into the penal laws as they were first enacted, we find such as it would be an indignity to our nature to suppose capable of defence or excuse, in any possible or imaginable concurrence of circumstances. They cannot be defended or excused; nor is there now

living any one interested in their justification. The Protestants of Ireland, of our day, are guiltless of the penal code; they are called upon for no defence of it; no one imputes to them its iniquity. All that was most intolerable and shocking to our nature has passed away long since; and that which still lingers on the Statute Book, though deriving its prolonged existence from the spirit of the ancient law, yet presents us with another, though not more sound, defence for its continuance.

‘We say that the Protestants of Ireland are wholly guiltless of the penal code; but they are not, by reason of their innocence, set free from the obligation of atonement. Untainted, as we may be, with the guilt of our fathers—to satisfy for their errors, and make reparation for the wrongs they have done, is a duty which presses itself strongly upon the heart and feelings of every good man. It is a condition, descending with the blood and property of our ancestors, that we do all in our power to satisfy for their offences.

‘We are not called upon to argue for the correctness of this view of our obligations. It is enough if it sustain itself in the common sense and common feelings of mankind. It is a principle acted upon every day when men pay debts of their fathers, which no legal process could enforce. It is a principle recognised by the law of the land, which makes obligations created by the ancestor to descend with the land, and attach upon his remote representative. It is a principle enforced by the Divine law, which calls upon the children for the penalty of offences committed by fathers far removed.

‘We are heirs to the good and evil of our sires, and in some respects we stand in their places to answer for their doings. The good they leave to descend to us, whether character, constitution, form, or fortune, we use freely, and no one disputes our title. If we admit the reasonableness of this law, neither can we dispute that which loads us with the errors of our ancestors, and makes us to bear in our persons, the consequences of their transgressions. It seems to be a fixed law of Providence, that crime must be punished or atoned for; and though for a long series of years, the penalty may not be exacted, yet, will it surely not be remitted. Like some hereditary disease which disappears for a few generations, only to seize with greater and more sudden violence upon the persons of an innocent and unconscious posterity.’ Vol. I. pp. 69—81.

Ireland is at this moment suffering from the operation of penal laws which are no longer in force. The serpent has been slain, but the venom exists: the wound has never been healed. The spirit of laws long repealed still survives, too, in the remnant of that penal code. It has contracted itself within narrower dimensions, but it is far from being annihilated. This is the proper light in which to view the Catholic Question. Concession after concession, say the opponents of the Roman Catholics, has been made to these disaffected subjects; and still, they renew their demands. It is certainly a concession in the man who is robbing us, to withdraw his hand from our neck, or

his pistol from our head; but it would not quite content us. What Ireland demands at our hands, is something more than a relaxation of oppression: it is not simple concession, but reparation. When the Catholic Question is carried, much will yet remain, almost every thing of a positive nature will remain, to be done for the safety and tranquillity of that country. Yet, the effects of such a measure would, doubtless, be eminently beneficial.

'After some time,' says Mr. O'Driscol, 'it will subdue the tone of insolence assumed by ignorant and vulgar Protestants, as a privileged party. It will, perhaps, induce the Catholic gentry to take a greater interest in public affairs. And alluring them by degrees to come forth out of the mire of mere personal indulgences, it may teach them, that there are higher enjoyments in life than luxurious living, and the quiet and safe sensualities which wealth affords. It may rouse them from their state of Epicurean carelessness and contempt for the general weal; and this morbid mass may yet blush with a new and healthful circulation.' Vol. I. p. 54.

But, he proceeds to say, 'it is to the poor and the peasantry, that a wise system of policy must direct its measures.' And he goes on to point out the leading features of such a system as must follow the repeal of the disqualifying laws, in order to give effect to that wise and necessary measure. For these we must refer our readers to the work itself. But all that legislative enactments can do to relieve and meliorate the condition of the Irish, must be regarded as subordinate to the means which it will remain to bring into full play, for the moral improvement of the population. By Education, the Bible, and the Press, Ireland may yet undergo a political and moral regeneration. Hitherto, the efforts of English Protestants have been almost entirely confined to keeping down the Papists, while the most marvellous indifference has been manifested to the spread of Popery itself. The war has been carried on against the people, not against the principles. It is high time, not merely for the interests of humanity, but for the national safety, that this barbarous policy were abandoned, and the system reversed. That we may the more effectually combat with the principles, let us begin by doing justice to the Roman Catholics themselves. Let the repeal of the penal statutes be the signal for bringing the whole moral force of the country to bear against the delusions and abominations of Popery. Who are, for the most part, the opponents of Catholic Emancipation? Those Protestants *par excellence*, who would evangelise by the laws, and convert by civil discouragements? Are they the friends of Education, the promoters of Bible Societies, the moral antagonists of Popery? No; and the reason is obvious: the two

methods are incompatible. The same hand cannot wield the weapon of violence and the sword of the Spirit. The reliance which has been placed on coercive measures, has precluded the adoption of a system which, disclaiming coercion, subdues men by enlightening them, and governs through the viceroyalty of the conscience. Humiliating as it may be to the lordly and privileged Protestant, to lay aside the tone of defiance, and to brace himself to a contest with Popery on equal terms, deprived of any other weapon than the Bible, of any better argument than sound reason or a holy life may supply; yet, it must come to this. And if Protestantism cannot abide the issue, the sooner we all turn Papists, the better. But, says Mr. O'Driscol, and we cannot better express our own view of the subject,

'We do not think that we are extravagant or fanatical when we state our conviction, that a pure and genuine Christianity, if preached to the hearts and minds of the people, would correct a great proportion of the evils under which they labour. We know, also, that much of the fierce and evil character of the people is the natural result of an utter ignorance of their duties, and of those strange and wild imaginations which they entertain respecting the character of Deity, and of the Providence which presides over the world. If the God they worship be an idol of their own imagination, pardoning sins in consideration of the temptations and necessities of his creatures, and requiring no account of human frailties,—who is too good to be strict in his investigations, and too great to regard the every-day transactions of poor human beings; if he be a God delighting in revenge and retribution, or looking with indulgence upon a just and pious vengeance, and regarding not the ordinances of human laws, nor the arbitrary arrangements of property among men, but only the justice and necessity of the case;—if such be the God of the Irish peasant, how can he be other than the violator of the laws, and the victim of his passions?'

'The error of the Roman Catholic priesthood is, that they despise the people too much; they think the high and deep questions of Deity and Providence above their comprehension; they require an implicit submission to dogmas, and an observance of certain ceremonies. But the rudest of human beings are not without ideas respecting Providence, and the government of the world; and they will assent to the dogma, and observe the ceremonial, without this assent or observance having any influence whatever upon the leading ideas which influence their character. The church of Rome insists upon forms, and accumulates external observances, until the people are encumbered, and the priesthood oppressed with their variety and inutility; the approaches to the heart are blocked up with solemn lumber. By degrees, the people come to content themselves with these things, and the priest finds leisure to attend to little else. It is easier to go through the form of a ceremony, than to root out a vice.

It is in vain that you tell the people the ceremony is nothing; if you insist upon its performance, they will think it something, and you cannot tell how much. As soon as you have succeeded in substituting form for principle, you have destroyed all communion between God and his creature; you have blotted out the Gospel; and the rapid growth of depravity in the heart will speedily announce that the hand of the cultivator is withdrawn for ever.'

'The church proposes its ceremonies as an incitement to devotion; the people take them as a substitute: take away the ceremonial, and they can no longer shelter their depravity and deceive themselves. But while you give them this cover for their iniquities, it is in vain that you talk to them about it, and shew them that it was not intended to be so applied; they will listen to you, they will admit the reasonableness of your representations, and they will then quietly return to their vicious habits and their vain observances. This is human nature.

'In Ireland, the servant who will rob you without compunction, will rather be without food than eat flesh meat on fast days. The poor female outcast of the street, lost in vice and abandonment, is a punctual observer of the numerous festivals of her church. There are many who, if they were without these means of self-delusion, would still cling to their vices in open defiance of conviction, but a great number would abandon them in horror of their deformity, when dragged from every cover, and exhibited in the light of truth.'

Vol. I. pp. 142—6.

He is no real friend of the Roman Catholics, who would attempt to rest their claims upon a lie, by palliating or disguising the evils of Popery as it now is, in every country which the light of the Gospel has not thoroughly penetrated. But what is it in its grossest forms? We can call it nothing worse than Paganism, of which it is, in fact, but a modification. And over what were the first triumphs of Christianity achieved, but Paganism itself? What means of evangelization had the first preachers of the Gospel, which we do not possess, except that which contributed but indirectly to their success, and nothing to their security, the power of working miracles? To set against which, we have the all but miraculous powers of the press, the printed Scriptures, and a protecting government. And yet, we have suffered Popery to run wild and propagate itself at our very doors, under the fostering influence of penal enactments, with scarcely an attempt to check its progress, unless by chartered schools and grants for building useless churches. With truth, and the civil power, and conscience, and the Almighty on our side, we are afraid of Popery!

There are a number of important topics connected with the subject of these volumes yet untouched, but we must draw this article to a close. We cannot, however, altogether pass over

the Author's account of the present state of the Presbyterian Church of Ireland. It should seem, that, in that ill-fated country, every thing has been doomed to stagnate. The Presbyterian Churches of Ireland are stated to have extensively lapsed into Socinianism. 'The synod of Antrim is said to be 'openly and professedly of this faith; and it is stated that 'there are few of its churches which are not so infected.*' Into the causes of this apostacy, we are not at present called upon to enter. We have not before us a sufficiently specific and well authenticated statement of the fact. What has taken place in England, and at Geneva, would, however, lead us to receive such a representation with more regret than surprise. Not that there would seem to be any necessary or natural connexion between the discipline of Calvin and the creed of Servetus. There is, on the contrary, something portentous in the combination. But let endowments be substituted for the primitive mode of supporting and perpetuating the Christian ministry, and let the voice of the people, speaking their own moral wants, be disregarded in the appointment of Christian pastors, while the spirit of the world, generated by wealth and civil immunities, spreads like a leaven through the clergy;—such a state of things cannot long precede the declension of the Church, whatever be its professed creed, from all that is vital in Christianity. We must transcribe the following remarks without comment.

'We do not object to Socinian congregations, or to congregations of Deists or Atheists, if there are such; we would allow to all the most perfect freedom. But we object to this confusion of names, to this juggle of profession. We object to Socinians concealed under the name of Presbyterians; and to Deists professing to be Socinians. The public are deceived; and congregations are led away into error, without intending to expose themselves to the danger of false doctrine.

* The Author's remarks are, we presume, intended to apply only to the Irish Presbyterians in connexion with the Established Church of Scotland. To the Seceders from that Church, (as they are generally denominated,) the Presbyterians of the Associate Synod, who are a considerable and highly respectable body, the charge of apostacy does not, we believe, in any degree attach. Of this branch of the Presbyterian Church, there are no fewer than from 140 to 150 ministers in Ireland. They have, of late years, at the intervention of the late Marquis of Londonderry, been included in the distribution of the Regium Donum, although they have not been placed on a level, as to the amount of the exhibition, with the clergy of the Synod of Ulster. Probably, the public money could not be more beneficially applied.

* The public are deceived also in another way. Out of the public purse the Presbyterian congregations of Ireland receive considerable sums of money. We would ask, what for? Is not one "established" clergy enough to burden the people of Ireland with? Must the poor peasant pay his quota also to this wealthy church? The Presbyterians of the north are the wealthiest portion of the Irish people. They are in possession of the only flourishing manufacture of the country. And yet it is to the clergy of these rich manufacturers, that the impoverished peasant of the south is obliged to contribute; for the weight of taxation falls upon the poor, whom the general distress and impoverishment of the country deprive of employment.

* The "*Regium Donum*" is given to all congregations in Ireland assuming the name of Presbyterian, who choose to take it. In this way there may be a great Socinian and Deistical establishment in that country paid in part out of the public purse. The disciples of Hume and Voltaire, and the followers of Socinus, might tax the country, that their philosophers may moralise in their pulpits, and argue at leisure upon cause and effect, and all the phenomena of the moral and physical world.

* It is no way creditable to these Churches, in all respects so competent to their own support, that they should dip their hands in the exhausted purse of the public. But it is a greater reproach that they should be permitted to do so.

* We do not mean to say, that all the Presbyterian Churches of Ireland are Socinian; nor that all the Socinian Congregations are Deistical; but we mean to state that this is asserted of a great portion of both. Neither do we charge these opinions, nor any opinions as criminal; but we have found in some of these congregations, both in the ministers and members, a degree of equivocation and disingenuousness, highly discreditable. A paltering between their half-avowed faith and half-advanced pretension, which may be prudent, but is far from being righteous or just. Righteousness wears the guise of no unreal seeming, and justice demands that we should shew ourselves to all in our true shape and proportions.

* We would not dwell upon this falling off of the Presbyterian Church, if we did not think it an evil of great magnitude. If this creed were widely spread amongst the middle and lower classes of society, it would produce, we are persuaded, a very evil effect. It would lead, in a short time, to deism in both; and this, when it had reached the inferior strata of mankind, would unfold its real character. It is at this level only, that we can try the truth of religion. Its effect upon the vulgar is the test of its purity or spuriousness. For here, its natural working is not counteracted by those numerous ingredients which correct or neutralise its operation on the middle or higher orders, such as competence, rank, taste, ambition, fortune. Those who would ascertain the truth of religion, must watch it as it works upon the mass of mankind.

* Socinianism cannot be the religion of the poor and the wretched; and the strong spirits, and the exalted in rank, disdain this ambiguous profession: it belongs to the timid unbeliever, or the prudent manager

of this world's interests. This Christianised Deism involves itself in more difficulties than it seeks to avoid; but it attains its object, perhaps, in keeping well with the populace, by the semblance of Christian worship, while it sacrifices none of the corruptions of heart. The scheme of Socinus calls for no sacrifice which a prudent consideration of self-interest would not demand. The religion of Socinus is the religion of the prudent calculator, and the enlightened worldling. If it were general, it would be abominable; it would open wide the flood-gates of human depravity. But, checked and restrained as it is, it is almost harmless. We object only to the establishment it has obtained in Ireland.' Vol. I. pp. 168—175.

The whole of this chapter is most admirable. With regard, however, to the withdrawal of the *Regium Donum* from these churches, it would be an invidious measure; if suddenly put in execution, a harsh, impolitic, and unjust measure; and it is not at this point, assuredly, that retrenchment and reform should begin. Let particular abuses be inquired into; but nothing would be more likely to excite a movement of the public mind in favour of Socinianism, and to infuse life into its paralytic members, than any immediate invasion of long standing immunities. Against Popery and Socinianism we have but one legitimate way of proceeding, to set up the Ark, and see if Dagon will fall.

Art. II. *The Loves of the Angels*, a Poem. By Thomas Moore. 8vo. Third Edition. pp. 148. Price 9s. London, 1823.

OUR general opinion of Mr. Moore's talents, we expressed pretty freely in reviewing his *Lalla Rookh*. But if we had not done so, as it is a point on which our readers must long ago have made up their minds, it might be as well, in the present instance, to confine our remarks to his choice of a subject. At the first view, it seems a seductive one. It is of that mixed, semi-ethereal character which comports with the sentimental Magdalen muse of our Irish David. The Poet seems, as it were, to hover between Sacred Melodies and Anacreon; and his poetry reminds us of those solemn, languishing, pious airs which have of late become fashionable under the misnomer of sacred music, in which the opera and devotion seem to meet half-way. But, when we come to examine the subject chosen by Mr. Moore a little more closely, it appears by no means a happy one. He does right in stating, by way of defence, 'that, in point of fact, the subject is *not* Scriptural; 'the notion upon which it is founded (that of the love of 'Angels for women) having originated in an erroneous translation by the LXX. of that verse in the sixth chapter of

'Genesis upon which the sole authority for the fable rests.' We can by no means concede, however, that the subject has nothing to do with Holy Writ. Whatever property the Rabbins or the Mahommedans may claim in Angels, they belong, in fact, exclusively to Biblical Theology. Had Mr. Moore chosen to adapt his fable to the loves of Peris or any other order of genii, we should have made no objection to his proceedings. But with the word *angel* are associated ideas of a more sacred character, which refuse to blend with the light dreams of voluptuous fiction. In representing angels otherwise than as Scripture teaches us to conceive of them, there is a violation even of poetical propriety. The moral incongruity is still more glaring and palpable. The Christian reader cannot forget that these imaginary loves of the angels are, according to the fable, the illicit amours of apostate spirits. The Poet, by making every angel 'tell his tale,' has aggravated this impropriety to the utmost. Like the Rev. Mr. Macgowan of facetious memory, Mr. Moore has given us, in fact, under the disguise of a better title, '*Dialogues of Devils*.' At least, if we have no authority for using that appellation in a plural form, these angels are, on the Poet's own shewing, fallen angels; and if fallen, they must be impure, evil, malignant intelligences. They are represented, however, in the poem as most amiable and interesting demons. The arch-tempter himself could not wish to have his portrait sketched by a more accommodating limner than Mr. Moore. The only offence of which one of these exiled angels appears to have been guilty, is that of having exceeded his furlough, and tarried too long upon the earth. The second is such a foolish spirit as to enact the part of Jove towards his Semele. Poor 'Rubi' did not know that his wings would scorch his earthly bride. The third spirit is, in truth, a devotional sentimentalist, a most religious demon.

'Nor knew he, when at last he fell,
To which attraction, to which spell,
Love, Music, or *Devotion*, most
His soul in that sweet hour was lost.'

These things, one might have thought, he would have had in higher perfection in his native regions; but he seems to have had a wayward sectarian taste, which led him to prefer, as it were, the tabernacle to the cathedral. His crime was that of nonconformity, and his fall is an allegorical lesson to all those who are in danger of being seduced by a pretty face, good singing, '*or devotion*,' from their parish church. For these his irregular devotional propensities, Zaraph is excommunicated of course.

But, to be serious, what contradiction and absurdity are involved in the very notion which forms the ground-work of the poem! These angels are neither good enough for sinless spirits, nor depraved enough for sinful ones. They have all the mixed character of humanity in circumstances with which that character ill accords. They are neither in a state of perfection, nor of penal suffering, nor of probation. They are neither Mahomedan angels, nor Christian angels, nor Miltonic angels, but a nondescript order, fit for neither heaven, nor earth, nor hell, but, if there were a Purgatory, fit subjects for that central Penitentiary.

The most forcible objection to the poem is, after all, its profaneness. We do not say, its impiety. Those of our readers who may have in recollection the remarks we made on Lord Byron's *Cain* and Dr. Southey's *Vision of Judgement*, will understand the distinction we make. We have no hesitation in acquitting Mr. Moore of the charge of intentional impiety. He is evidently anxious to protect himself from such an imputation, although, in some places, he has put into the mouths of his angels highly exceptionable and dangerous language. But profaneness is the inseparable and pervading quality of the poem. It is altogether a tampering with sacred things; a burlesque, how undesigned soever, of the Scripture doctrine of angels, and an indirect apology for angelic sinners. The constant references to the Supreme Being are essentially and distressingly profane; because Mr. Moore has suffered himself to adopt in many cases a phraseology so nearly Christian as to remind us continually of those awful truths which are too sacred to be made the playthings of fiction. Mr. Croly has been, in this respect, more happy in his "*Angel of the World*." The extravagance of Oriental bombast is less exceptionable in its tendency than the infidel sentimentalism couched in such language as this:—

‘ But is it thus, dread Providence—
Can it, indeed, be thus, that she,
Who, but for one proud, fond offence,
Had honoured heaven itself, should be
Now doom'd—I cannot speak it—no,
Merciful God, it is not so—’

And again:—

‘ Oh, who is to be saved, if such
Bright erring souls are not forgiven;
So loath they wander, and so much
Their very wanderings lean tow’rds Heaven.’

That is, in plain words, *sins* which have so much of heaven

in them, that they *merit* forgiveness! And if our readers wish to know what sort of heavenly sins these are, he may gather from the context, that they are those which fall under the prohibition of the Seventh Commandment. Once more:—

‘ ————— The voiceless prayer
Unheard by all but Mercy's ear—
And which if Mercy *did not* hear,
Oh, God would not be what this bright
And glorious universe of his,
This world of beauty, goodness, light,
And endless love proclaims He is!’

That God is the hearer of prayer is a delightful truth, which we should have been pleased to see recognised by our Author, had it been introduced in a less equivocal connexion. But that the demons, who, we know, “believe and tremble,” are addicted to prayer,—that they, although

‘ Lost themselves, yet dare to feel
And pray for —————,’

mortal ones, performing the high part of disinterested and benevolent intercessors,—that this is part of the character and employment of lost spirits, is an hypothesis so wildly at variance with every tenet of Christianity and every principle of common sense, that it stamps impiety on the whole passage. That “God is good to all,” is sufficiently apparent from this world of beauty and of goodness which he has made. But the intimations of his justice and severity as a Moral Governor, which every where present themselves in the dispensations of his Providence, proclaim that he is not only good, but just; or rather, that justice and holiness are part of his goodness, which renders it impossible but that sin should be the object of his displeasure. Thus much Nature proclaims. But in order to know that the Supreme Judge pardoneth iniquity, and passeth by transgression, we must refer to another volume than that which the material universe unfolds: we can ascertain this only from his own revelation. Mr. Moore may smile at our gravely attempting to convict the Poet of the grape and the myrtle-wreath, of theological ignorance or inconsistency. But it is incumbent on us to shew cause for the censure which we cannot but bestow on the poem before us, on the ground of its irreligious tendency. The Author's Sacred Melodies have seduced many well disposed persons into the idea, that Thomas Little, Esq., has become almost a penitent Rochester. Of his private morals and manners, we know nothing; but we give him full credit for the reformed character of his poetical productions. Still, though we rejoice that he is now decent, we

are sorry that he should affect to be religious. He may do quite as much harm to religion in this way, as he has done formerly to morals. He may be guilty of almost as gross impropriety with angels for his theme, as when he was emulating Catullus in his amatory verses to courtesans. We beseech him for his own sake as well as that of the public, to leave theology alone, at least in his poetry. Let him, as Junius said of Garrick, 'keep to his pantomimes.' No poet in the present day—we will not except Campbell—can rival the Author of Irish Melodies in song-writing. In sweetness and in compass, in tenderness and pathos, in the genuine inspiration of nationality, and in a perfect command of all the fantastic anomalies of rhythm and metre, Moore is the first lyric poet of his day, and scarcely inferior to those of any other day. Gleams and snatches of this talent frequently burst upon the reader in the present poem; but there is abundantly too much of flowers, and rays, and wreaths, and wings: every thing is bright, and sparkling, and aromatic to excess, till the eye aches for relief, and the senses grow sick with the perfumery. Had Erin been the scene instead of Eden or its confines, and the lads of the Shillala been the lovers, instead of angels, we should have had something far better. We will try, however, to find an unexceptionable specimen.

' This deep, relying -Love, worth more
In heaven than all a cherub's lore—
This Faith, more sure than aught beside,
Was the sole joy, ambition, pride
Of her fond heart—the' unreasoning scope
Of all its views, above, below—
So true she felt it that to *hope*,
To *trust*, is happier than to *know*.
' And thus in humbleness they trod,
Abash'd, but pure before their God;
Nor e'er did earth behold a sight
So meekly beautiful as they,
When, with the altar's holy light
Full on their brows, they knelt to pray,
Hand within hand, and side by side,
Two links of love, awhile untied
From the great chain above, but fast
Holding together to the last—
Two fallen Splendors, from that tree,
Which buds with such eternally,
Shaken to earth, yet keeping all
Their light and freshness in the fall.
' Their only punishment (as wrong,
However sweet, must bear its brand)

Their only doom was this—that, long
As the green earth and ocean stand,
They both shall wander here—the same,
Throughout all time, in heart and frame—
Still looking to that goal sublime,
Whose light remote, but sure, they see,
Pilgrims of Love, whose way is Time,
Whose home is in Eternity!
Subject, the while, to all the strife,
True love encounters in this life—
The wishes, hopes, he breathes in vain;
The chill, that turns his warmest sighs
To earthly vapour, ere they rise;
The doubt he feeds on, and the pain
That in his very sweetness lies.
Still worse, the' illusions that betray
His footsteps to their shining brink;
That tempt him, on his desert way
Through the bleak world, to bend and drink,
Where nothing meets his lips, alas,
But he again must sighing pass
On to that far-off home of peace,
In which alone his thirst will cease.

' All this they bear, but, not the less,
Have moments rich in happiness—
Blest meetings, after many a day
Of widowhood past far away,
When the lov'd face again is seen
Close, close, with not a tear between—
Confidings frank, without control,
Pour'd mutually from soul to soul,
As free from any fear or doubt
As is that light from chill or stain,
The sun into the stars sheds out,
To be by them shed back again!—
That happy minglement of hearts,
Where, chang'd as chymic compounds are,
Each with its own existence parts,
To find a new one, happier far!
Such are their joys—and, crowning all,
That blessed hope of the bright hour,
When, happy and no more to fall,
Their spirits shall, with freshen'd power,
Rise up rewarded for their trust
In Him, from whom all goodness springs,
And, shaking off earth's soiling dust
From their emancipated wings,
Wander for ever through those skies
Of radiance, where Love never dies!

' In what lone region of the earth
 These Pilgrims now may roam or dwell,
 God and the Angels, who look forth
 To watch their steps, alone can tell.
 But should we, in our wanderings,
 Meet a young pair, whose beauty wants
 But the adornment of bright wings,
 To look like heaven's inhabitants—
 Who shine where'er they tread, and yet
 Are humble in their earthly lot,
 As is the way-side violet,
 That shines unseen, and, were it not
 For its sweet breath, would be forgot—
 Whose hearts, in every thought, are one,
 Whose voices utter the same wills,
 Answering, as Echo doth some tone
 Of fairy music 'mong the hills,
 So like itself, we seek in vain
 Which is the echo, which the strain—
 Whose piety is love, whose love,
 Though close as 'twere their souls' embrace,
 Is not of earth, but from above—
 Like two fair mirrors, face to face,
 Whose light, from one to the' other thrown,
 Is heaven's reflection, not their own—
 Should we e'er meet with aught so pure,
 So perfect here, we may be sure,
 There is but *one* such pair below,
 And, as we bless them on their way
 Through the world's wilderness, may say,
 " There ZARAPH and his NAMA go."

pp. 116—122.

We may be expected to say something here about Lord Byron's unfinished drama, which has appeared in a periodical publication, under the title of "Heaven and Earth." It is better conceived than Mr. Moore's poem, has more in it of the genuine dialect of passion, and is more nervously written; but it betrays symptoms of an exhausted mind, and a malignant, withering scepticism. It is, as we said of "Cain," not profane; but it strikes, with Satanic boldness, at the character of the Almighty. Lord Byron rose with the expansive force of his own genius, majestic in his ascent; but he has exploded and spent his fires; and what we now see, are but the few bright sparklings given forth as he is falling with his own weight, the residuum of himself.

We cannot take leave of these rival poems, without adverting to the exquisite propriety and grace with which our great Poet has touched upon the mutual loves of angels, and thrown

a veil of light over a subject which to make palpable is to vulgarize. At the questioning of Adam,

‘ The angel, with a smile that glowed
Celestial rosy red, Love’s proper hue,
Answered. Let it suffice thee that thou know’st
Us happy, and without love no happiness.’

Par. Lost. B. viii. l. 618.

These lines are worth a volume of angelic amours.

Art. III. *Essays on the Recollections which are to subsist between earthly Friends, re-united in the World to come; and on other Subjects connected with Religion, and in part with Prophecy.* By Thomas Gisborne, M.A. 12mo. pp. 354. Price 6s. London. 1822.

MR. GISBORNE is a writer whom we are always pleased to encounter: he is a man of an elegant mind and an excellent spirit. The present volume contains eight essays on various subjects. The first, which treats of the interesting subject mentioned in the title page, is the only one extending to any great length; it occupies above a fourth of the volume. The second essay is ‘on attestations furnished in the Bible to its own truth, by remarkable omissions and insertions,’ and is a further application of the mode of argument so triumphantly employed by Paley in his *Horæ Paulinæ*. Essay the third has for its subject, ‘the present state of feeling between Calvinists and Anti-Calvinists, and the combination of Calvinistic and Anti-Calvinistic opinions.’ The following four essays treat of prophetic inquiries. The eighth and last is entitled, ‘Plain Proof to the Poor that the Bible is the Word of God.’ It was originally drawn up as an address to the lower classes in the year 1819, and obtained an extensive circulation. The line of argument is direct and popular, on a level with the plainest understanding, and the style is equally plain. We should consider it as a very useful tract. The first and the third essays will furnish us with the chief matter for our remarks; but before we touch on the topics connected with them, we shall say a few words on the prophetic essays.

These essays, as Mr. Gisborne seems to be aware, form the portion of his volume the least attractive to the generality even of religious readers. Accordingly, in some preliminary remarks on the lawful extent of prophetic inquiry, he takes pains to combat the ‘erroneous opinion,’ ‘that anticipatory investigation of future events does not lie within the province of pro-

' phetical study ; that the business of the Christian as to the subjects of predictions, is simply to wait until the foretold events shall have taken place.' This sentiment, he admits, is not unfrequently entertained by persons of devout mind ; and what has tended to confirm them in it, is ' the multiplicity of jarring interpretations with which expositors have bewildered their readers.'

' I apprehend, however,' he adds, ' that this opinion, if just, would nearly, or altogether nullify one of the great practical purposes for which prophetic revelations were vouchsafed ; namely, to excite and enable men to prepare themselves before-hand for the arrival of the events announced. If it be unlawful, in studying the prophetic scriptures, modestly to look forward, so far as a guiding light may be discovered, into their probable import ; how is it that the study can specially contribute to the preparation ? *When ye shall see, said our Lord, the abomination of desolation spoken of by Daniel the prophet, stand in the Holy Place—whoso readeth, let him understand—then let them which be in Judea flee into the mountains.* If the persons addressed were not to strive so to understand before-hand the prophetic words of Daniel as to obtain that insight into the nature of the predicted abomination, which should qualify them at once to recognise it when it should appear ; how were they to perceive when the time for their flight to the mountains was arrived ?'

We are not disposed to deny, that one of the great practical purposes of prophecy, has been, to prepare the minds of men, in some degree, for the predicted event. Nor do we consider the devout anticipation of future events as an unimportant branch of Christian duty. All pious persons, we think, must go thus far with Mr. Gisborne. But that his remark will apply to *all* the prophecies of the Old and New Testament, with the same force as it does in reference to some of them, is more than he has shewn. The practical purpose insisted on, is confessedly one only among many general ends which prophecy was designed to subserve. It is not by any means necessary to suppose, that all these general ends were included in the purpose of every distinct prophecy. The various circumstances under which prophecies have been delivered to the Church, as well as the widely different nature and bearing of the predictions themselves, would lead us to suppose, that the specific purposes they were intended to answer, were not, in all cases, such as were common to all. This is a subject on which we shall not come at the truth by generalizing. The fact is, that the very particularity of some predictions, contrasted with the indefinite and enigmatical character of others, proves that they were intended to operate differently on the mind. And in

general, the nature of the Divine message will, we think, be found to carry on the face of it the practical purpose which it was intended immediately to subserve.

As to the predictions of the Old Testament, so far as they converged to that one grand point, the coming of Messiah, it will readily be admitted, that their main design was to keep alive, and gradually to form and direct the national anticipation. We would not say, to enable the Jews to prepare themselves before-hand for the event. We have no precise idea of what Mr. Gisborne means by such preparation; especially in reference to persons destined never to witness the accomplishment of the prophecy. Undoubtedly, the messages of the prophets were intended in the first instance to have a moral effect on the subjects of their inspired ministry; but how could they prepare for an event which was not to take place till a thousand years after? The witness borne by the ancient prophets to Him who was to come, was an important part of that system of means by which the faith of the devout Jew was confirmed amid the apparent ruin of his nation, and the desolation of Zion; and some of the more remarkable predictions had for their especial object, to administer consolation to the Church under these circumstances of outward depression. But, in order to answer this purpose, general and indistinct intimations were sufficient. A greater degree of explicitness would, in the absence of correct views of the purely spiritual nature of Messiah's kingdom, have defeated in some degree their consolatory design. Those predictions which, since their fulfilment, approach the nearest to historical records of past facts, must have been to a Jew the most obscure; and seem adapted to check and correct, rather than to excite his anticipations. The national expectation which was so remarkably kept alive during a long period of almost total declension in morals, would have been extinguished by clearer information as to the nature of his kingdom. In point of fact, the prophecies wholly failed to enable the most attentive and pious expectant of their fulfilment, so far as appears in any one instance, to prepare for the actual event. "Ought not Christ to suffer," was a question which not the most enlightened Jew was able to answer or to comprehend till the foretold event had taken place.

All the Old Testament predictions relative to our Lord's advent, may be considered as only varied reiterations of a *general promise*, resting on the truth and unchangeableness of Jehovah, and claiming, on the part of his people, faith, and gratitude, and filial confidence, in the absence of any distinct knowledge of the nature of the predicted event.

But we find in the sacred writings another series of prophe-

cies of a totally different character, relating to particular events, the nature of which could not be mistaken, specific sometimes as to the very names of the countries and persons, and, though couched in figurative language, free from obscurity. Of this description are the predictions respecting the fall of Tyre and of Babylon, the conquest and degradation of Egypt, the punishment of Moab, and of Edom, and those relating to Cyrus, to Josiah, to Zerubbabel and Joshua. To the same class of prophecies we should refer our Lord's precise and unequivocal prediction of the destruction of Jerusalem. The primary design of these prophetic warnings was, doubtless, to enable the individuals to whom the message was in the first instance delivered, or their immediate descendants, to prepare for the event. Their purpose and import were too obvious, to admit of any devout believer's mistaking or slighting the Divine message. There would be no occasion, on the one hand, to study the prophecy, for it was unequivocal; while, on the other hand, the personal interests of the individual were involved in its accomplishment.

But surely the case is somewhat different with regard to the unfulfilled prophecies contained in the Apocalypse. The obscurity which hangs over them, is a strong presumption that they are not intended to enable men to prepare themselves for the arrival of the events. Hitherto, at least, there has been no appearance that 'prophetic discoveries are advancing.' We apprehend that all the learned labours of contending expositors during the past twenty or thirty years, have added next to nothing to our previous acquaintance with the import of the predictions in question. An indefinite expectation has long been gaining ground, to which the extraordinary aspect of the times, rather than any 'prophetic discoveries,' has given rise, that the coming of the Lord draweth nigh. Our personal preparation for that event, however, cannot surely be essentially promoted by prophetic investigations. How laudable and beneficial soever may be such studies, they would seem to have no direct tendency to prepare the mind for that event in reference to which we are individually most concerned to watch, the hour of our own departure. And as to any other sense in which the prediction may be supposed to prepare the minds of men for the event, could it be made to appear that prophetic discoveries had given the impulse to the simultaneous and combined movements which have taken place in the religious world, that they had led to the formation of those societies, and the putting forth of those energies, which seem to be actually preparing the way for the consummation of all things, then, indeed, we could admit that the study of prophecy may be one direct me-

thod of contributing to such preparation. Or did any personal duty turn upon our knowledge of the precise import of unfulfilled predictions, could such knowledge, if attainable, make any difference in our obligations, or supply a motive which does not now press upon us, either to personal watchfulness, or to united zealous exertion, then, Mr. Gisborne's argument would have some weight. As it is, we must still think that the exposition of unfulfilled prophecy, does not lie within our province, and that it is not for us "to know the times and the seasons which the Father hath put in his own power."

It appears to us, that the true practical end of all the New Testament prophecies, as it concerns us, is, to fix our devout attention on the great promise of our Lord's second coming; as the design of the Old Testament predictions was, to keep alive the expectation of his first advent. In order to our full persuasion of the certainty of this event, in order to our deriving the utmost consolation from beholding afar off that glorious day when all the kingdoms of the world shall become the kingdoms of the Lord, it is not necessary that we should be able either to compute the time, or to ascertain the nature of the circumstances which shall precede that event. Whether the Jews shall or shall not be restored to their rank among the nations, whether certain political changes shall first take place, whether the millenian reign of Christ shall be of a secular and personal, or of a purely spiritual kind,—the determination of these and other points which have employed the ingenuity of commentators, strikes us as of no practical consequence whatever. Thus much is clearly proved by that general correspondence which must be apparent to every attentive reader of the Apocalypse, between past events and the predictions which run parallel with them, whatever difficulty there may be in adjusting the details, That all things are taking place according to the settled scheme of Divine Providence, that "the Most High ruleth in the kingdoms of men," and that, therefore, his counsels must stand, his Church is safe, his promise shall not fail, and the "removing of those things which are shaken," is but introductory and subservient to the establishment of that kingdom which shall be for ever.

In making these remarks, we are not aware that we detract any thing from the utility or the importance of those prophetic studies which we consider as falling within the legitimate province of the Scripture Expositor; and it gives us pleasure to notice, that Mr. Gisborne himself has, for the most part, limited his inquiries, in the present volume, to those predictions of which history has already supplied the interpretation. His remarks on our Lord's predictions recorded in the twenty-fourth

chapter of Matthew, and in the parallel passages of Mark and Luke, are particularly deserving of attention. We decidedly agree with him in opinion, that the interpretation of the prediction, adopted by Bishop Newton, Dr. Campbell, and other respectable expositors, which limits the reference to the destruction of Jerusalem, is open to insuperable objections. The second objection to such an interpretation, adduced by Mr. G., seems to us little short of decisive.

‘The signs in the latter passages,’ he remarks, ‘are expressly declared to be subsequent to the *tribulation* mentioned, Matt. xxiv. 29—Mark xiii. 24; which tribulation includes the siege and capture of the city. The signs in the former passages precede the siege.’

The great difficulty arises from the supposed application of the phrase *all these things*, in ver. 33, to the whole series of predictions; to obviate which, an anonymous critic has proposed to read, “*that generation shall not pass away, till all these things be fulfilled*; while Mr. Faber and Mr. Cunninghame are of opinion, ‘that the most proper signification of the verb *γινώσκει* is not that of *complete accomplishment*, but of *commencement of action running into subsequent continuance*.’

‘On these grounds,’ continues Mr. Gisborne, ‘they interpret the passage as simply declaring, that the prophetic series of events which had been detailed, should *begin* to be fulfilled during the life of the then existing generation. Without entering into a discussion respecting these expositions, and without requiring any alteration in our version, a third solution may be proposed. Our Lord, in announcing to his disciples that, as surely as the bursting foliage of the fig-tree proclaims the near approach of summer, the appearance of the signs in the sun, and moon, and stars, would reveal the near approach both of the redemption of Israel and of the kingdom of God, says: “When *ye see* all these things, know that it is at the doors. Now it is manifest, that, in using the words, “*ye see*,” it was not his intention to imply, that the individuals whom he was addressing, or any one of their number, or any one of their contemporaries on earth, would survive to behold those signs. As St. Paul, when speaking of that very far future generation of mankind which should constitute the living inhabitants of the earth at the arrival of the day of judgment, says, in general terms: “Then *we* which are alive and remain,* shall be caught up to meet the Lord in the air;” so our Lord, by the expression, “when *ye see* all these things, plainly intends the generation of Israelites which should be dwellers upon earth at the distant period when those predicted signs should be displayed. When, therefore, he adds, in the succeeding verse, “*This generation shall not pass away till all these things be fulfilled*,” it seems evident that by the

* 1 Thess. iv. 17. ; and see 2 Thess. ii. 1—3.

words, *this generation*, he does not intend the generation which he was addressing, but the generation of which he was speaking; the generation which should be living at the time when the signs should be displayed; the generation which, as he solemnly averred, should also behold their accomplishment in the predicted events.'

If this proposed solution is not inferior in ingenuity to the other expositions, we are compelled to say that it appears to us not much more satisfactory. In such a case, the phrase 'it is manifest,' or, 'it seems evident,' involves a begging of the question; and most assuredly, the proposed construction of the words is far from being the natural or evident meaning. The force of the warning introduced by our Lord with so emphatic solemnity, would seem to us lost, unless we understand it as applying to the existing generation of Jews. And the peculiar beauty and appositeness of the simile by which it is enforced, drawn from the fig-trees then in blossom, depend in great measure on the usual and natural rendering of the passage. Is it necessary to understand the words, *all these things*, of the whole series of predictions? It seems to us, that they are susceptible of a natural and obvious limitation. The immediate subject of the prediction is the destruction of Jerusalem, and the signs which should precede it; and its primary design was, to afford the disciples of Christ such unequivocal *criteria* of the approach of that event, as should enable them to make a timely escape. But, as the double question of the disciples, which gave occasion to our Lord's uttering the prediction, betrayed mistaken ideas of the consequences of the overthrow of their temple and polity, and of the nature of his second coming, they are forewarned, that, *after* that predicted tribulation, a long series of events must yet intervene before his personal return. Their first inquiry, "When shall these things be?" related simply to the predicted overthrow of the Temple. With this, however, were associated in their minds, the second coming of our Lord, and the end of the existing state of things. It is evident from our Lord's reply, that they expected his speedy return, imagining that he was about to withdraw for only a short interval. They had as yet no just conception of the true nature of his kingdom, or of what they had themselves to suffer, in order to reign with him. Instead of giving a direct answer to their question, our Lord cautions them against becoming the dupes of those impostors who should come under his name, or assume his character: they must pay no attention to such rumours of the Messiah's return, for a succession of events must first take place, which should try their faith, and put the characters of professed Christians to a severe test. Many, it is predicted, should apostatize; but, to inspire them with confidence in the

issue, it is added, that the Gospel should so triumph over all opposition and persecution, that it should spread through the whole known world, being preached for a witness unto all nations; and that then, "the end" of the Jewish polity should come. Having thus answered their question as to *when* these things should take place, our Lord proceeds to tell them the unequivocal signs which should precede the horrors of the siege. A new subject is obviously introduced at verse 29., having no immediate connexion with the circumstances detailed in the preceding verses; but, by disclosing what was to follow "presently after that tribulation," as preparatory to his final coming in the clouds of heaven, our Lord at once taught his disciples not to identify that event with the overthrow of the Jewish nation, and led on their anticipations to a far more glorious period, when they should indeed behold their Master and Lord on the throne of his glory, and themselves partake of that glory.

In ver. 32. there is a return to the immediate subject of the prophecy; and in reference to the signs before-mentioned, it is said, "When ye *shall see* all these things, know that it is *near*." To suppose that the words "all these things" there refer to the whole succession of events included in a prophecy extending to the consummation of all things, appears to us absurd; since that would be to make the events themselves the signs of their own approach. The words contain a warning, in reference to the predicted tribulation; and the "all things," by which they were to ascertain that it was "near," must mean the visible presages of that event. As surely as the Jewish summer was near when the fig-tree began to put forth leaves, so surely would the destruction of that nation ensue immediately, when those circumstances should have taken place. It is remarkable, that the siege commenced precisely at the same time of year as that at which the prediction was delivered; just before the Passover, when the fig-tree was putting forth its leaves; so that to those who despised the warning, the very trees would recal our Lord's words, and bear witness against them.

But if it be admitted that "all these things," in ver. 33, refers to the visible signs or presages of the foretold destruction, (which to us appears most clear and certain,) there can be no difficulty in understanding the same words, as they occur in the following verse, to refer to the events which those signs were immediately to precede, as the fig-tree's putting forth leaves denoted the instant approach of summer. We cannot imagine that the disciples would understand our Lord's words in any other sense. To refer them to the final coming of our

Lord, of which it is one part of their Master's design to prevent their entertaining so mistaken an idea, as that it was to ensue upon those signs, or was at all connected with the overthrow of the temple, and the end of the Jewish state;—to suppose them to include an indefinite succession of political changes, extending through between two and three thousand years,—to maintain that of “these things” it was meant, that they should be all fulfilled before that generation should pass away, and to contend that this is the natural and obvious interpretation; strikes us as really one of the strangest vagaries of Biblical criticism. Whether we take “all these things” in the same sense in both verses, and refer them to the signs or introductory circumstances mentioned in verses 5—14, which were first to be fulfilled; or apply them, in the second instance, to all that was to befall that generation, down to its utter destruction; in either view, the sense appears to us clear, the order of ideas natural, and the whole passage relieved of difficulty.

We are aware that the form of expression in Luke, is somewhat different: “When ye see these things come to pass, know ye that *the kingdom of God* is nigh at hand.” This expression, Mr. Gisborne considers as referring to the final establishment of Christ's universal kingdom upon earth; and from this passage he infers, ‘that the redemption of Israel and the coming of the kingdom of God will be synchronical.’ The phrase, *the kingdom of God*, is susceptible, however, of so various, or, at least, so wide an import, that it would be hardly safe to lay much stress upon the expression. The meaning Mr. Gisborne would here fix upon it, is by no means that which it will usually bear. For instance, Luke ix. 27, it could not be in that sense that the kingdom of God was to be *seen* by some who were then present, before their death. Schleusner's interpretation will probably appear to most of our readers to convey the more correct sense of the passage: it occurs under the word *Βασιλεία*: ‘Ita vocatur ipsa propagatio religionis Christianæ in his terris æque ac omne tempus, quo se Christus dominum ecclesiæ suæ insigni modo declarat.’ And, after referring to Luke ix. 27, Mark ix. 1, he cites the passage in question, giving as the true import: ‘adesse jam tempus, quo longe lateque propagabitur religio et felicitas Christiana.’ If this be not deemed satisfactory, we must still think that the connexion requires us to understand the phrase in some lower sense than that which Mr. Gisborne contends for; and should be disposed to consider it as denoting that signal manifestation of the Redeemer's power, and attestation of his Messiahship.

which was furnished by the destruction of Jerusalem, in connexion with the previous triumphs of his Gospel.

With regard to the changes and transactions subsequent to the overthrow of the Jewish nation, it is evident from the passage in Luke, that the events predicted were to take place *among the Gentiles*, and that they were to extend from the destruction of Jerusalem *till the times of the Gentiles be fulfilled*. The figurative language employed is precisely the same as is applied to "the day of the Lord" that came upon Babylon (Isaiah xiii. 10), and to the judgements upon Egypt (Ezek. xxxii. 7). What is evidently meant is, total darkness, an eclipse of all the lights of heaven, as emblematic of general distress and perplexity: "upon the earth distress of nations." The fall of the Roman empire is probably to be understood in the first instance, which was emphatically the sun of the political world, and the destruction of which was succeeded by days of utter darkness. The country of Judea must, we think, be understood to be chiefly, if not exclusively referred to as the scene of these changes: there seems no reason to take the prediction in a wider application. Accordingly, that country has ever since been the theatre of revolutionary commotions, and the abode of political and moral darkness. On the decline of the Roman empire, it was seized by the Saracens, A.D. 637; for a short period it was recovered by the Christians, A.D. 1099; retaken by Saladin in 1187; and ever since it has been "trodden down" by the basest of nations, the Turks; so that the prediction still runs parallel with the course of events, forming an epitome of its history.

We must decline entering into the subject of Mr. Gisborne's fifth and seventh essays, as they would involve us in discussions almost interminable; and shall content ourselves with expressing our opinion, that he has decidedly the advantage over Mr. Faber on those points on which they are at issue. We had thought, indeed, to have despatched this portion of the volume in a much shorter compass, and must now hasten on to notice the interesting subjects yet in reserve.

The inquiry pursued in the first Essay is divided into two branches: 1. 'The presumptions which reason, whether by its natural powers, or as enlightened by the general truths of the Christian revelation, may suggest;' and 2. The conclusions which may appear to be either incidentally involved, or more distinctly affirmed, in passages of Scripture bearing more or less directly upon the subject. Among the presumptions suggested by reason, Mr. Gisborne adduces the nearly universal concurrence of mankind 'in the persuasion that the personal and

‘ mutual knowledge of individuals will be extended into a future world ;’ and the natural expectation that the qualities and habits formed and cultivated on earth, shall be matured and more perfectly developed in the future state. These presumptions might, perhaps, have been multiplied, and some of them might have been put more strongly ; but, as *a priori* reasonings on such a subject are far less satisfactory to the generality of pious persons than the conclusions deducible from Scripture, Mr. Gisborne has, perhaps, acted wisely in not spending much time in philosophical inquiries, and in coming at once to the main source of evidence. It would answer no purpose to give a dry list of the passages which he cites for this purpose ; they are all forcibly urged, and shewn to bear, without violence, on the interesting question. Indeed, the proof from Scripture, in the hands of Mr. Gisborne, is triumphantly complete. Possibly, however, the objections or doubts which have been raised against the doctrine on the supposed authority of Scripture, ought to have been more explicitly adverted to and more fully obviated.

‘ When we consider,’ says Mr. G., ‘ the number of the passages in the Scriptures, which teach us that Christian friends shall be re-united beyond the grave with their ancient consciousnesses and remembrances, and the plainness and decision with which many of the passages establish the position ; we may with reason wonder that doubt should so frequently have been intimated on the subject. The causes which have impelled some persons nearly, or altogether, to reject the truth in question, and have influenced others, and occasionally men of eminence in the Christian world, to admit it with apparent slowness and hesitation, may be reduced to two. First, the apprehension that, if remembrances and consciousnesses remain, recollections unwelcome and durably injurious to felicity will necessarily present themselves to the minds of glorified spirits, even respecting their dearest friends. Secondly, forebodings concerning pain to be excited by discovering, should such be the event, the absence of certain relatives or former associates from the kingdom of God ; pain embittered by the inevitable inference that the absent individuals have been consigned to perdition.’

The first of these sources of dread, is, perhaps, sufficiently disposed of by the remark,

‘ That the same reasoning ought still more forcibly to press those who advance it, to doubt or to deny that, in the world to come, they shall preserve any remembrance of their former selves, any consciousness of personal identity. So deeply has every man been stained with inward and outward transgression ; so much more intimate is the knowledge which each of us possesses of his own multiplied sins, and of their various aggravations, than that which he can have attained to as to the offences of his friends, that if the remembrance of

the offences of others must involve a diminution of heavenly felicity, much more grievous to him must be the consequences of recollecting his own. Yet, without recollections and recognitions, how can the individual know himself to be the same being that he was on earth ; or that he ever was an inhabitant of earth ; that he ever obeyed or disobeyed his God in a state of mortality ; that he ever sought for redemption through the blood of the Lord Jesus, or heard the sound of the Gospel ?

As to the second source of dread and difficulty, Mr. Gisborne suggests ' the possibility that the spirits of the righteous ' may not permanently remain subject to recollections concerning individuals excluded from the kingdom of God.'

' We know not whether it may not be determined in the counsels of the Most High, that they who are punished with everlasting destruction from the presence of the Lord and from the glory of his power, shall speedily cease to have a name and remembrance in the bosoms of the dwellers in eternal bliss.

' But assume the recollection of the lost to continue in heaven. Consider other recollections and feelings with which it must invariably be accompanied. It cannot, in a single instance, present itself without recollections also of the unsullied justice and holiness of God in the severest inflictions of his penal wrath ; nor without sentiments of profound and dutiful acquiescence in every appointment of Infinite Perfection. Let us reflect that God is love ; that he willed not the death of sinners ; that he ordained and measured their just punishment ; that the infliction of it lessens not His happiness ; that the knowledge of it may, therefore, be so attuned with holy feelings in the breasts of the dwellers in heaven, that it may not impair their felicity. Is any difficulty yet unremoved ? With God all things are possible. Let us repose on Omnipotence.'

Little can be added to these judicious remarks. It is, indeed, a low and unworthy conception of the happiness of Heaven, which would make it to depend in any degree on ignorance ; and forgetfulness of the past is a sort of ignorance. There are assuredly no Lethean properties in the waters of life which make glad the city of God. The sensibilities of holy angels are doubtless not less acute than ours ; and so tender an interest do they take in human destinies, that they rejoice over every sinner that repenteth : every fresh accession to the number of the redeemed, is an addition to their happiness. They cannot then be ignorant of the doom of the impenitent, nor be indifferent to their fate ; and yet, that full and distinct knowledge of evil, in all its existing extent and dreadful issue, combined as it is in their bosoms with perfect benevolence, cannot destroy the tranquillity of their joy. Nor can it be necessary that the glorified mortal should part with any of his virtuous sensibilities, or forego an essential part of his identity, in order to be

capable of unalloyed satisfaction and blessedness in the vision, and love, and service of God. We shall then *know all*; and that, in a holy mind, must produce a perfect satisfaction in the whole system of the Divine Government, which will preclude a wish that things were, in any single respect, otherwise.

Mr. Gisborne's 'application of the subject' is exceedingly striking: we must make room for the concluding paragraph.

'Since in the world to come departed spirits are to meet each other, mutually possessed of so many consciousnesses and recollections; how important an object does it become to every one so to conduct himself in the present life, that his reunion with former associates may excite not pangs and reproaches in his own heart, but emotions of holy gratitude and delight! Who can estimate how large a portion of the character of any given individual has depended on other persons? On most topics, a hasty estimate is commonly extravagant: on this subject it would fall below the truth. From infancy almost or altogether to old age, the modes in which we are operating, designedly or undesignedly, on the dispositions, principles, and actions of others, are multifarious: and, under different forms, the process is continually at work. It begins with education through the medium of parents, and successive superintendents and instructors of various denominations and offices, all more or less influential, and extending to the confines of manhood. Effects, at least as strong and as enduring, have in the mean time been added by example witnessed at home, by companions at school, or at a university, or in the regiment, or in the ship, or in the counting-house, or in the manufactory, or in the shop, or the station, whatever it may be, in which the youth is professionally placed. Views as to religion, political prepossessions, the love of literature or disregard of knowledge, the habit of industry or of idleness, of profusion or of frugality, of self-indulgence or of self-command, and all the other inward and discriminating features of man, are forming or strengthening under the bias of evil communication, which corrupts all the rudiments of that which is good; or of religious intercourse, which, under the benignant grace of God, is one of the most powerful instruments of cherishing the seeds of holiness implanted by that grace, and of forwarding them in their advance towards maturity. This description may be, in substance, carried onward through the course of the succeeding years, and through the medium of the new associates of the individual; and particularly of those companions with whom he becomes more closely united by matrimonial connection, by congeniality of pursuits, by frequency of co-operation in business, or even by mere vicinity: and does not wholly cease to be applicable until he is sinking into the grave. It is true that all these ingredients of counsel and example ought to be considered by the young man, in proportion as he attains ability to exercise his judgement upon them, as raw materials brought before him for selection, in order that he may studiously and conscientiously interweave such of them as are excellent into the fabric of his own character, and resolutely reject the rest; and that the ha-

bitual fulfilment or the neglect of this momentous duty will constitute a very awful portion of his account in the day of retribution. We cannot, however, but perceive by experience how large a measure of the baser part of these materials is snatched up in the gross by the generality of mankind, and incorporated into the texture of their mind and conduct. But if others stand responsible, each as to himself, for the use which they shall have made of the materials laid before them; we shall ourselves have to answer, at the tribunal of our Lord, for the materials which we have individually furnished to other men. We shall have to welcome the transports, or to sustain the cutting lamentations, of those, to whose felicity we have ministered, or whose condemnation we have encreased. What, on that great and universal day of assembly, will be the feelings of the parent when he contemplates his child, then beheld standing to receive the everlasting sentence, whom he assiduously trained for the pursuits of mortal life, but negligently, as to *the nurture and admonition of the Lord*? What will be the sensations of the man of learning, who advanced his pupils, now before him at the tribunal of Christ, to be eminent scholars, but not to be wise and spiritual Christians! What will be the sinking of heart of the man of business, whose ordinary conversation and proceedings were calculated to incite his associates to *seek first the treasures of the earth, not the kingdom of God, and his righteousness*? How shall the ambitious man sustain himself, when he sees, face to face, those whom his society had ensnared to thirst for power and pre-eminence, instead of desiring *that honour which cometh from God only*? What shall uphold the votary of the world, who infused into the breasts of those with whom he had intercourse on earth the principles of action, the rules of moral judgement, the motives, the maxims, the customs, and the spirit of the world, even that very *friendship of the world which is enmity against God*, in the place of the principles of action, the rules of moral judgement, the motives, the maxims, the commandments, and the spirit of the pure, unbending, and unalterable Gospel? Reverse the representation. How exquisite will be the delight of those blessed individuals who, having been led to *approve things that are excellent*, to bring all things to the criterion of *the law and the testimony*, to measure every thing by the scriptural standard, have laboured, and with a view habitually directed also to the welfare of others, to adorn the doctrine of God their Saviour in all things; to guard their own conversation no less than their actions from affording even incidental countenance to any thing unchristian in its spirit or its tendency; and to diffuse among all with whom they were associated, whether by the noiseless eloquence of example, or by the gentle efficacy of unobtrusive, yet considerate, discreet, and interesting discourse, an universal application of religion, an universal reference to the revealed will of God, an universal imitation of *the mind which was in Christ Jesus*, of the example which he traced before us as our pattern! Of the effects briefly stated in the one or in the other of these representations, each of us will probably discern at the day of Judgement an amount which he was not prepared to anticipate as produced by himself, influencing the eternal

condition of those with whom he associated upon earth; and exercising a corresponding influence, if not in deciding the alternative of misery or of happiness to himself, yet in fixing for eternity the degree of merited punishment or of gracious reward.' pp. 90—96.

As to the recollection and mutual recognition of earthly friends in the world to come, there remains, then, no room for doubt. But possibly, it may occur to the minds of some persons, that this does not necessarily imply the perpetuation of earthly friendships. Our Lord, in refuting the cavil of the Sadducees, founded on the supposed case of the woman who had had seven husbands, seems to teach us, that social relations the most intimate and endearing terminate here; that they do not stretch, even in their consequences, into the future world, where "they neither marry nor are given in marriage, but are as the angels of God." It may be thought, therefore, that, supposing all our earthly recollections to survive, the laws of the heavenly economy, or the new constitution of our perfected nature, may possibly not admit of the partialities of friendship, or of the eternization of pre-existing intimacies. As this doubt is not less painful to certain minds than that which respects the simple act of recollection, we could wish that Mr. Gisborne had made it the subject of distinct consideration. In the mean time, we may suggest, that while it is quite evident that death will dissolve all the social relations, so far as they are to be considered as external, or conventional, or simply natural—the ties of blood, as well as the ties of voluntary compact; it does not follow, that it will suspend or operate any change on virtuous attachments grafted on those relations, or existing independent of them. In the next place, the reasons for friendship, supplied in part by common recollections, in part by similarity or correspondence of individual character, must be supposed to exist in the future state. The fact, that our Lord participated in the partialities of friendship while on earth, in relation to the beloved disciple, and to the sisters of Lazarus, forbids our deeming such peculiar intimacies incompatible with the perfection of universal benevolence, or with the purity of heaven. Lastly, the peculiar joy with which the Christian pastor is represented, in Scripture, as destined to meet the subjects of his ministry in the presence of Christ, (and which, by parity of reasoning, will apply to the mutual recognition of parties endeared by other ties and recollections,) such peculiar joy would seem to indicate the continuance after death, of those feelings as well as recollections which constitute the very essence of human friendships, and thus to secure their perpetuation. Other reasons might, no doubt, be suggested, drawn from the constitution of human nature, and the analogy of the

future state of existence to what we may gather to have been the primitive condition of man. But these hasty remarks may sufficiently serve the purpose of placing the subject in its true light.

We perceive that we must not enter upon the subject of Mr. Gisborne's third essay—Calvinism and Anti-Calvinism; and we are glad to excuse ourselves. We must again, before long, resume the consideration of that unattractive topic, and may then advert to some of the remarks in the present volume. Mr. Gisborne avows himself to maintain sentiments 'unequally vocally contrary to every peculiarity of Calvinism.' We only wish that every anti-Calvinist were like him in spirit and in doctrine: the controversy would then be divested of half its perplexity and all its bitterness. It does not strike us, however, that Mr. Gisborne has very deeply studied the subject for himself; and some of his statements he would find it extremely difficult to substantiate. We have great pleasure in transcribing the following liberal remarks, with which we shall take leave of this estimable writer.

* Human laws cannot alter the inherent nature of religious doctrine; nor warrant any man to recognize as accurately scriptural that which he believes to be erroneous. But if the laws of any given country treat with avowed and equal respect the peculiar religious opinions by which two bodies of men are discriminated, the one from the other; the circumstance must be acknowledged as a very forcible admonition to both those bodies to treat each other, so far as their several religious opinions are concerned, with respect and moderation. Now we have in this island two national established churches; the national Church of England, covering the portion of Great Britain south of the Tweed, with the Isle of Man, and the islands on the southern coast; and the national Church of Scotland, covering the parts north of that river, with the Hebrides, and the Isles of Orkney and Shetland. In the Act of Union between England and Scotland, the most scrupulous solicitude, the most reasonable and amicably jealous watchfulness, were mutually employed to maintain the religious equality of the two churches.* The doctrine, the discipline,

* 'It would be an error to suppose that inferiority in any sense was implied as to the Church of Scotland, because none of her ministers are entitled as such to seats in the House of Lords. The circumstance arose from the opposite sentiments of the two churches respecting the propriety of annexing, in certain cases, political rank and privileges to ecclesiastical station. The Episcopal Church of England had ever been accustomed to place her bishops in the upper House of Parliament. Had the Presbyterian Church of Scotland approved such a measure as to her ministers, Scotland would have had a due proportion of spiritual as of temporal peers.'

the rights, the privileges, the revenues, of each church were equally ratified and secured by law. Each church was authoritatively recognized, and pronounced to be a true and genuine Protestant Church of Christ. The two churches, however, display on the Calvinistic points a marked diversity of sentiment. The Church of England, by her articles, to use the representation least favourable to Anticalvinism, admits that doctrine into her communion. Her northern sister, by her Confession of Faith, excludes it from her creed. Every door, every window, every loophole, every crevice, appears to be barricaded against the intrusion of Anticalvinistic tenets. How unbecoming then must it be in a Calvinist bitterly to declaim against the Anticalvinistic system as heretical, when the Imperial Parliament of Great Britain solemnly declares the national Church of England, which comprehends that system, to be a true Church of Christ! Even more unbecoming, if it be possible, must be the conduct of the Anticalvinist, who should furiously inveigh against Calvinism as heresy; when the same Imperial Legislature of his country avers the national Church of Scotland, founded on a basis exclusively Calvinistic, to be a true Church of Christ!

‘Throughout the whole of the preceding part of this chapter, my purpose has been to lead the Calvinistic and the Anticalvinistic members of the Church of England, severally, to understand the tenets and proceedings, each of the other, with distinctness; to regard one another, amidst all their discrepancies and reciprocally discerned or imputed errors, with brotherly love; and to oppose each other, when need may require, in the spirit of Christians. It may be well for all of us habitually to remember, how much more venial it may prove at the great day of account, to have held, through prepossession, very considerable errors, than to have known and defended the truth in an unchristian spirit.’

Art IV. *Bracebridge Hall; or, the Humorists*. By Geoffrey Crayon, Gent. 2 vols. 8vo. pp. 798. Price 1l. 4s. London, 1822.

IF we have been somewhat tardy in noticing this last, and, we are sorry to learn, farewell production of the Author of the Sketch Book, we may take to ourselves the credit of having been the first to welcome him to England. Before any one of his volumes had received the *Imprimatur* of Albemarle-street, we were fortunate in obtaining a copy of the modest brochure which let us into the secret that America had at length produced a genuine fine writer. We had the pleasure of anticipating all the incredulity and amazement with which the announcement of such a fact was likely to be received by our literary aristocracy North and South; and though the circumstance itself did not appear to us prodigious, though we were inclined rather to feel surprise that nothing of the kind had fallen out before, we were aware that to many of the arbiters

of taste and monopolists of wisdom in this country, Geoffrey Crayon would appear a sort of *lusus naturæ*. The event corresponded to this anticipation. 'It has been a matter of marvel,' says the Author of himself, 'that a man from the wilds of America should express himself in tolerable English. I was looked upon as something new and strange in literature; a kind of demi-savage, with a feather in his hand, instead of on his head; and there was a curiosity to hear what such a being had to say about civilized society.'

That surprise has passed, and our wiseacres are beginning to be ashamed of having felt any. Stranger things still have sprung up in the literary world since Geoffrey Crayon began his career. We have seen Frenchmen writing good English, Quakerism sending forth her poets, and Russia furnishing an anthology; marvels quite as strange and unlooked for as the appearance of an American Addison. But, though the public has ceased to wonder after the Author of the Sketch Book, the interest excited by his works has suffered no abatement. The volumes have fairly taken root in our literature; and of all the publications which have made their appearance, within the last few years, under the same Bibliopolistical auspices, these simple delightful sketches seem to bid fairest for longevity.

The effect produced by the Sketch Book, will be permanently beneficial. England and America seem to be brought nearer to each other by this identification of their literature. To this, the spirit of the work itself has powerfully contributed.

'When I first published my former writings,' says Mr. Irvine, 'it was with no hope of gaining favour in English eyes, for I little thought they were to become current out of my own country; and had I merely sought popularity among my own countrymen, I should have taken a more direct and obvious way by gratifying, rather than rebuking the angry feelings that were then prevalent against England.'

'And here let me acknowledge my warm, my thankful feelings, at the effect produced by one of my trivial lucubrations. I allude to the essay in the Sketch-Book, on the subject of the literary feuds between England and America. I cannot express the heartfelt delight I have experienced, at the unexpected sympathy and approbation with which those remarks have been received on both sides of the Atlantic. I speak this not from any paltry feelings of gratified vanity; for I attribute the effect to no merit of my pen. The paper in question was brief and casual, and the ideas it conveyed were simple and obvious. "It was the cause; it was the cause" alone. There was a predisposition on the part of my readers to be favourably affected. My countrymen responded in heart to the filial feelings I had avowed in their name towards the parent country; and there was a generous sympathy in every English bosom towards a solitary indi-

vidual, lifting up his voice in a strange land, to vindicate the injured character of his nation. There are some causes so sacred as to carry with them an irresistible appeal to every virtuous bosom; and he needs but little power of eloquence, who defends the honour of his wife, his mother, or his country.

'I hail, therefore, the success of that brief paper, as shewing how much good may be done by a kind word, however feeble, when spoken in season—as shewing how much dormant good feeling actually exists in each country, towards the other, which only wants the slightest spark to kindle it into a genial flame—as shewing, in fact, what I have all along believed and asserted, that the two nations would grow together in esteem and amity, if meddling and malignant spirits would but throw by their mischievous pens, and leave kindred hearts to the kindly impulses of nature.

'To the magnanimous spirits of both countries must we trust to carry such a natural alliance of affection into full effect. To pens more powerful than mine I leave the noble task of promoting the cause of national amity. To the intelligent and enlightened of my own country, I address my parting voice, entreating them to shew themselves superior to the petty attacks of the ignorant and the worthless, and still to look with dispassionate and philosophic eye to the moral character of England, as the intellectual source of our rising greatness; while I appeal to every generous-minded Englishman from the slanders which disgrace the press, insult the understanding, and belie the magnanimity of his country: and I invite him to look to America, as to a kindred nation, worthy of its origin; giving, in the healthy vigour of its growth, the best of comments on its parent stock; and reflecting, in the dawning brightness of its fame, the moral effulgence of British glory.

'I am sure that such appeal will not be made in vain. Indeed I have noticed, for some time past, an essential change in English sentiment with regard to America. In parliament, that fountain-head of public opinion, there seems to be an emulation, on both sides of the house, in holding the language of courtesy and friendship. The same spirit is daily becoming more and more prevalent in good society. There is a growing curiosity concerning my country; a craving desire for correct information, that cannot fail to lead to a favourable understanding. The scoffer, I trust, has had his day; the time of the slanderer is gone by. The ribald jokes, the stale commonplaces, which have so long passed current when America was the theme, are now banished to the ignorant and the vulgar, or only perpetuated by the hireling scribblers and traditional jesters of the press. The intelligent and high-minded now pride themselves upon making America a study.

'But however my feelings may be understood or reciprocated on either side of the Atlantic, I utter them without reserve, for I have ever found that to speak frankly is to speak safely. I am not so sanguine as to believe that the two nations are ever to be bound together by any romantic ties of feeling; but I believe that much may be done towards keeping alive cordial sentiments, were every well disposed

mind occasionally to throw in a simple word of kindness. If I have, indeed, produced any such effect by my writings, it will be a soothing reflection to me, that for once, in the course of a rather negligent life, I have been useful; that for once, by the casual exercise of a pen which has been in general but too unprofitably employed, I have awakened a chord of sympathy between the land of my fathers and the dear land that gave me birth.

'In the spirit of these sentiments I now take my farewell of the paternal soil. With anxious eye do I behold the clouds of doubt and difficulty that are lowering over it, and earnestly do I hope that they may all clear up into serene and settled sunshine. In bidding this last adieu, my heart is filled with fond, yet melancholy emotions; and still I linger, and still, like a child, leaving the venerable abodes of his forefathers, I turn to breathe forth a filial benediction: "Peace be within thy walls, oh England! and plenteousness within thy palaces; for my brethren and my companions' sake I will now say, Peace be within thee!"' Vol. II. pp. 396—404.

If, by his first works, the Author won his way into the good graces of his readers, these volumes will, we think, give him a firm hold of English hearts. There were some persons who, on the appearance of the present work, were not tardy in announcing its decided inferiority to the Sketch Book. It contains less variety, we admit, and something of the novelty of course has evaporated; but, had it appeared first, *Bracebridge Hall* would have been thought the cleverer book of the two. In point of literary merit, it is fully equal to its predecessors, while there is discovered, in many parts, a deeper vein of thought, a wider range of reflection than characterized the earlier sketches. Where the nature of his subject calls for nothing beyond that pensive or playful toying with grave thoughts which delights the fancy in her philosophic moods, by the side of a trout stream, or under the shadow of a Gothic ruin,—the Author is always an elegant expositor of natural sentiments. He has evidently drunk deep into the spirit of English scenery, and his writings reflect its genuine character. 'I thought,' he says, 'I never could be sated with the sweetness and freshness of a country so completely carpeted with verdure; where every air breathed of the balmy pasture and the honey-suckled hedge. I was continually coming upon some little document of poetry in the blossomed hawthorn, the daisy, the cowslip, the primrose, or some other simple object that has received a supernatural value from the muse.' And under this impression he has written. His pages breathe the quiet, gentle enthusiasm inspired by the modest English landscape in a genuine lover of nature. A holiday feeling pervades the work, answering to the aspect every subject assumes in it, for all things here appear in their Sunday dress. But

Mr. Irvine, in his chapter on English Country Gentlemen, and elsewhere, has shewn us that he can, when he pleases, put forth a manly energy of thought and feeling much above that tone of a mere good-humoured, quiet observer of customs and manners, which it suits him generally to observe. We are happy to think that the admirable sentiments contained in that chapter, will, by favour of the Squire, the Stout Gentleman, and other strong points of the book, find their way into circles where any more formal appeal would be very unlikely to succeed. Coming from Mr. Irvine, they will be received without any possible suspicion of their being dictated by party prejudice.

‘ Whatever may be said of English mobs and English demagogues, I have never met with a people more open to reason, more considerate in their tempers, more tractable by argument in the roughest times, than the English. They are remarkably quick at discerning and appreciating whatever is manly and honourable. They are by nature and habit methodical and orderly; and they feel the value of all that is regular and respectable. They may occasionally be deceived by sophistry, and excited into turbulence by public distresses and the misrepresentations of designing men; but open their eyes, and they will eventually rally round the land-marks of steady truth and deliberate good sense. They are fond of established customs, they are fond of long established names; and that love of order and quiet which characterizes the nation, gives a vast influence to the descendants of the old families, whose forefathers have been lords of the soil from time immemorial.

‘ It is when the rich and well-educated and highly privileged classes neglect their duties, when they neglect to study the interests, and conciliate the affections, and instruct the opinions, and champion the rights of the people, that the latter become discontented and turbulent, and fall into the hands of demagogues: the demagogue always steps in where the patriot is wanting. There is a common high-handed cant among the high-feeding, and, as they fancy themselves, high-minded men, about putting down the mob; but all true physicians know that it is better to sweeten the blood than attack the tumour, to apply the emollient rather than the cautery. It is absurd in a country like England, where there is so much freedom, and such a jealousy of right, for any man to assume an aristocratical tone, and to talk superciliously of the common people. There is no rank that makes him independent of the opinions and affections of his fellow-men; there is no rank nor distinction that severs him from his fellow subject; and if, by any gradual neglect or assumption on the one side, and discontent and jealousy on the other, the orders of society should really separate, let those who stand on the eminence beware that the chasm is not mining at their feet. The orders of society in all well constituted governments are mutually bound together, and important to each other; there can be no such thing in

a free government as a vacuum; and whenever one is likely to take place, by the drawing off of the rich and intelligent from the poor, the bad passions of society will rush in to fill up the space, and rend the whole asunder.

‘ Though born and brought up in a republic, and more and more confirmed in republican principles by every year’s observation and experience, yet I am not insensible to the excellence that may exist in other forms of government, nor to the fact that they may be more suitable to the situation and circumstances of the countries in which they exist: I have endeavoured rather to look at them as they are, and to observe how they are calculated to effect the end which they propose. Considering, therefore, the mixed nature of the government of this country, and its representative form, I have looked with admiration at the manner in which the wealth and influence and intelligence were spread over its whole surface; not, as in some monarchies, drained from the country, and collected in towns and cities. I have considered the great rural establishments of the nobility, and the lesser establishments of the gentry, as so many reservoirs of wealth and intelligence distributed about the kingdom, apart from the towns, to irrigate, freshen, and fertilize the surrounding country. I have looked upon them too, as the august retreats of patriots and statesman, where, in the enjoyment of honourable independence and elegant leisure, they might train up their minds to appear in those legislative assemblies, whose debates and decisions form the study and precedents of other nations, and involve the interests of the world.

‘ I have been both surprised and disappointed, therefore, at finding, that on this subject I was often indulging in an Utopian dream, rather than a well-founded opinion. I have been concerned at finding that these fine estates were too often involved, and mortgaged, or placed in the hands of creditors, and the owners exiled from their paternal lands. There is an extravagance, I am told, that runs parallel with wealth; a lavish expenditure among the great; a senseless competition among the aspiring; a heedless, joyless dissipation among all the upper ranks, that often beggars even these splendid establishments, breaks down the pride and principles of their possessors, and makes too many of them mere place-hunters, or shifting absentees. It is thus that so many are thrown into the hands of government; and a court, which ought to be the most pure and honourable in Europe, is so often degraded by noble, but importunate time-servers. It is thus, too, that so many become exiles from their native land, crowding the hotels of foreign countries, and expending upon thankless strangers the wealth so hardly drained from their laborious peasantry. I have looked upon these latter with a mixture of censure and concern. Knowing the almost bigoted fondness of an Englishman for his native home, I can conceive what must be their compunction and regret, when, amidst the sunburnt plains of France, they call to mind the green fields of England; the hereditary groves which they have abandoned, and the hospitable roof of their fathers, which they have left desolate, or to be inhabited by strangers. But

retrenchment is no plea for an abandonment of country. They have risen with the prosperity of the land; let them abide its fluctuations, and conform to its fortunes. It is not for the rich to fly because the country is suffering: let them share, in their relative proportion, the common lot; they owe it to the land that has elevated them to honour and affluence. When the poor have to diminish their scanty morsel of bread; when they have to compound with the cravings of nature, and study with how little they can do, and not be starved; it is not then for the rich to fly, and diminish still further the resources of the poor, that they themselves may live in splendour in a cheaper country. Let them rather retire to their estates, and there practise retrenchment. Let them return to that noble simplicity, that practical good sense, that honest pride, which form the foundation of true English character, and from them they may again rear the edifice of fair and honourable prosperity.

‘On the rural habits of the English nobility and gentry, on the manner in which they discharge their duties on their patrimonial possessions, depend greatly the virtue and welfare of the nation. So long as they pass the greater part of their time in the quiet and purity of the country; surrounded by the monuments of their illustrious ancestors; surrounded by every thing that can inspire generous pride, noble emulation, and amiable and magnanimous sentiment; so long they are safe, and in them the nation may repose its interests and its honour. But the moment that they become the servile throngers of court avenues, and give themselves up to the political intrigues and heartless dissipations of the metropolis, that moment they lose the real nobility of their natures, and become the mere leeches of the country.’ Vol. II. pp. 8—15.

It will not be necessary for us, as the volumes have been so long before the public, to give any minute account of their contents. Nothing can be better than the portraits of the Busy Man, Ready Money Jack, The General, and Ned Slingsby. The Widow is less happy as a character, though, we doubt not, ‘after nature;’ but her retinue is an exquisite cabinet picture. There is some equally good portrait painting in Dolph Heyliger, a companion story to Rip Van Winkle; and the scenery is admirable. We are tempted to give the picture of Danie Heyliger’s shop, as a perfect specimen of Dutch painting.

‘Living in a mercantile town, she had caught something of the spirit, and determined to venture a little in the great lottery of commerce. On a sudden, therefore, to the great surprise of the street, there appeared at her window a grand array of gingerbread kings and queens, with their arms stuck a kimbo, after the invariable royal manner. There were also several broken tumblers, some filled with sugar plums, some with marbles; there were, moreover, cakes of various kinds, and barley-sugar, and Holland dolls, and wooden horses, with here and there gilt-covered picture-books, and now and

then a skein of thread or a dangling pound of candles. At the door of the house sat the good old dame's cat, a decent demure-looking personage, that seemed to scan every body that passed, to criticise their dress, and now and then to stretch her neck, and look out with sudden curiosity, to see what was going on at the other end of the street; but if by chance any idle vagabond dog came by, and offered to be uncivil—hoity-toity,—how she would bristle up, and growl, and spit, and strike out her paws! She was as indignant as ever was an ancient and ugly spinster on the approach of some graceless profligate!

This good dame had one son, the child of her old age, of all unlucky urchins the most mischievous.

‘Not that the whipster was really vicious; he was only full of fun and frolic, and had that daring, gamesome spirit, which is extolled in a rich man's child, but execrated in a poor man's. He was continually getting into scrapes: his mother was incessantly harassed with complaints of some waggish pranks which he had played off: bills were sent in for windows that he had broken; in a word, he had not reached his fourteenth year before he was pronounced, by all the neighbourhood, to be a “wicked dog, the wickedest dog in the street!” Nay, one old gentleman, in a claret-coloured coat, with a thin red face, and ferret eyes, went so far as to assure dame Heyliger, that her son would, one day or other, come to the gallows!

‘Yet, notwithstanding all this, the poor old soul loved her boy. It seemed as though she loved him the better the worse he behaved; and that he grew more in her favour, the more he grew out of favour with the world. Mothers are foolish, fond-hearted beings: there's no reasoning them out of their dotage; and, indeed, this poor woman's child was all that was left to love her in this world;—so we must not think it hard that she turned a deaf ear to her good friends, who sought to prove to her that Dolph would come to a halter.

‘To do the varlet justice, too, he was strongly attached to his parent. He would not willingly have given her pain on any account; and when he had been doing wrong, it was but for him to catch his poor mother's eye fixed wistfully and sorrowfully upon him, to fill his heart with bitterness and contrition. But he was a heedless youngster, and could not, for the life of him, resist any new temptation to fun and mischief. Though quick at his learning, whenever he could be brought to apply himself, yet he was always prone to be led away by idle company, and would play truant to hunt after birds' nests, to rob orchards, or to swim in the Hudson.

‘In this way he grew up, a tall, lubberly boy; and his mother began to be greatly perplexed what to do with him, or how to put him in a way to do for himself; for he had acquired such an unlucky reputation, that no one seemed willing to employ him.’ Vol. II. pp. 243—245.

At length an opportunity offers of his succeeding to the vacant place of apprentice to a famous German doctor resident in

his native town, Dr. Karl Lodovick Knipperhausen. The first suggestion of the plan calls up a vision of glory to his mother's eye. 'She already saw Dolph, in her mind's eye, with a cane at his nose, a knocker at his door, and an M.D. at the end of his name—one of the established dignitaries of the town.' His introduction to his new master is thus described.

'They found the doctor seated in an elbow chair, in one corner of his study, or laboratory, with a large volume, in German print, before him. He was a short fat man, with a dark square face, rendered more dark by a black velvet cap. He had a little nobbed nose, not unlike the ace of spades, with a pair of spectacles gleaming on each side of his dusky countenance, like a couple of bow windows.

'Dolph felt struck with awe on entering into the presence of this learned man; and gazed about him with a boyish wonder at the furniture of this chamber of knowledge; which appeared to him almost as the den of a magician. In the center stood a claw-footed table, with pestle and mortar, phials and gallipots, and a pair of small burnished scales. At one end was a heavy clothes-press, turned into a receptacle for drugs and compounds; against which hung the doctor's hat and cloak, and gold-headed cane, and on the top grinned a human skull. Along the mantel-piece were glass vessels, in which were snakes and lizards, and a human foetus preserved in spirits. A closet, the doors of which were taken off, contained three whole shelves of books, and some too of mighty folio dimensions; a collection, the like of which Dolph had never before beheld. As, however, the library did not take up the whole of the closet, the doctor's thrifty house-keeper had occupied the rest with pots of pickles and preserves; and had hung about the room, among awful implements of the healing art, strings of red pepper and corpulent cucumbers, carefully preserved for seed.

'Peter de Groodt, and his protégé, were received with great gravity and stateliness by the doctor, who was a very wise, dignified little man, and never smiled. He surveyed Dolph from head to foot, above, and under, and through his spectacles, and the poor lad's heart quailed as these great glasses glared on him like too full moons. The doctor heard all that Peter de Groodt had to say in favour of the youthful candidate; and then, wetting his thumb with the end of his tongue, he began deliberately to turn over page after page of the great black volume before him. At length, after many hums and haws, and strokings of the chin, and all that hesitation and deliberation with which a wise man proceeds to do what he intended to do from the very first, the doctor agreed to take the lad as a disciple; to give him bed, board, and clothing, and to instruct him in the healing art; in return for which he was to have his services until his twenty-first year.'

Vol. II. pp. 248—250.

'Annette Delarbre' has been found fault with, because it ends happily. We like the Author all the better for not letting

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T

her die, though it was a delicate alternative, and few writers could have extricated themselves from such a subject as he has done. It is a touching tale, the more touching for being not over-tragic. The Student of Salamanca is a story of a more common order than we look for from Geoffrey Crayon; and the Author is evidently not at home in it. But it is not uninteresting. The 'stage-coach romance,' is the cleverest thing in the whole work. We can do no justice to it by detached extracts; and yet, we cannot withhold the graphic description with which it opens.

'It was a rainy Sunday, in the gloomy month of November. I had been detained, in the course of a journey, by a slight indisposition, from which I was recovering; but I was still feverish, and was obliged to keep within doors all day, in an inn in the small town of Derby. A wet Sunday in a country inn! whoever has had the luck to experience one can alone judge of my situation. The rain pattered against the casements; the bells tolled for church with a melancholy sound. I went to the windows in quest of something to amuse the eye; but it seemed as if I had been placed completely out of the reach of all amusement. The windows of my bed-room looked out among tiled roofs and stacks of chimneys, while those of my sitting-room commanded a full view of the stable-yard. I know of nothing more calculated to make a man sick of this world than a stable-yard on a rainy day. The place was littered with wet straw that had been kicked about by travellers and stable-boys. In one corner was a stagnant pool of water, surrounding an island of muck; there were several half-drowned fowls crowded together under a cart, among which was a miserable, crest-fallen cock, drenched out of all life and spirit; his drooping, tail matted, as it were, into a single feather, along which the water trickled from his back; near the cart was a half-dozing cow, chewing the cud, and standing patiently to be rained on, with wreaths of vapour rising from her reeking hide; a wall-eyed horse, tired of the loneliness of the stable, was poking his spectral head out of a window, with the rain dripping on it from the eaves; an unhappy cur, chained to a dog-house hard by, uttered something, every now and then, between a bark and a yelp; a drab of a kitchen wench tramped backwards and forwards through the yard in pattens, looking as sulky as the weather itself; every thing, in short, was comfortless and forlorn, excepting a crew of hard-drinking ducks, assembled like boon companions round a puddle, and making a riotous noise over their liquor.'

'The day continued lowering and gloomy; the slovenly, ragged, spongy clouds drifted heavily along; there was no variety even in the rain; it was one dull, continued, monotonous patter—patter—patter, excepting that now and then I was enlivened by the idea of a brisk shower, from the rattling of the drops upon a passing umbrella.

'It was quite *refreshing* (if I may be allowed a hackneyed phrase of the day) when, in the course of the morning, a horn blew, and a stage coach whirled through the street, with outside passengers stuck

all over it, cowering under cotton umbrellas, and seethed together, and reeking with the steams of wet box-coats and upper Benjamins.

'The sound brought out from their lurking-places a crew of vagabond boys, and vagabond dogs, and the carrot-headed hostler, and that non-descript animal ycleped Boots, and all the other vagabond race that infest the purlieus of an inn; but the bustle was transient; the coach again whirled on its way; and boy and dogs, and hostler and Boots, all slunk back again to their holes; the street again became silent, and the rain continued to rain on. In fact, there was no hope of its clearing up; the barometer pointed to rainy weather; mine hostess's tortoise-shell cat sat by the fire washing her face, and rubbing her paws over her ears; and on referring to the Almanack, I found a direful prediction stretching from the top of the page to the bottom through the whole month, "expect—much—rain—about—this—time!"' Vol. I. pp. 112—19.

We have been exceedingly pleased with 'the Rookery,' which displays the same minute and accurate observation, with a mixture of quiet humour and pensiveness characteristic of the Author's happiest style. We make room for the concluding paragraph.

'But, maugre all these untoward incidents, the rooks have, upon the whole, a happy holiday life of it. When their young are reared, and fairly launched upon their native element the air, the cares of the old folks seem over, and they resume all their aristocratical dignity and idleness. I have envied them the enjoyment which they appear to have in their ethereal heights, sporting with clamorous exultation about their lofty bowers: sometimes hovering over them, sometimes partially alighting upon the top-most branches, and there balancing with outstretched wings, and swinging in the breeze. Sometimes they seem to take a fashionable drive to the church, and amuse themselves by circling in airy rings about its spire; at other times a mere garrison is left at home to mount guard in their strong hold at the grove, while the rest roam abroad to enjoy the fine weather. About sunset the garrison gives notice of their return; their faint cawing will be heard from a great distance, and they will be seen far off like a sable cloud, and then, nearer and nearer, until they all come soaring home. Then they perform several grand circuits in the air, over the Hall and garden, wheeling closer and closer, until they gradually settle down upon the grove, when a prodigious cawing takes place, as though they were relating their day's adventures.

'I like at such times to walk about these dusky groves, and hear the various sounds of these airy people roosted so high above me. As the gloom increases, their conversation subsides, and they seem to be gradually dropping asleep; but every now and then there is a querulous note, as if some one was quarrelling for a pillow, or a little more of the blanket. It is late in the evening before they completely sink to repose, and then their old anchorite neighbour, the owl, begins his lonely hootings from his batchelor's-hall, in the wood.'

Art. V. *A Charge delivered at his Primary Visitation, in St. Patrick's Cathedral, Dublin, on Thursday, the 24th of October, 1822.*
By William Magee, DD. F.R.S. &c. Archbishop of Dublin. 2nd Edition. 8vo. pp. 54. London. 1822.

PERHAPS one of the best uses to which an Establishment can be turned, is the rewarding of learned men. One is glad, therefore, when an individual is elevated to the ranks of the Levitical nobility, who is ostensibly indebted for his promotion to some other circumstance than mere family connexion, and who, by his previous reputation, has given bond to the public, for the competent discharge of the office with which the State has entrusted him. One is peculiarly glad when such a circumstance occurs in Ireland; for though that country is not likely to be either much the better or much the worse for the learning or no learning of her lordly and princely diocesans, still, it is far better that its immense revenues should be distributed among persons who have laid society under some obligation, than be engrossed by the younger branches of some two or three powerful families, in whom birth stands for merit, and state influence supersedes religious qualifications.

Archbishop Magee is known to our readers as the Author of an elaborate Treatise on the Atonement, which first appeared between fifteen and twenty years ago, and to the merits and value of which a ready testimony was borne in the former series of this journal. Dr. Magee shewed himself in that work an acute, though not a dispassionate critic, and a skilful polemic, if not, on all points, a thoroughly sound theologian. Of the awful responsibilities connected with his present office, he appears to have a due impression; and in reminding his clergy of the description which the Ordination Service presents of their character, duties, and obligations, he makes an appeal to their consciences, which, in a country less happily provided with zealous, apostolic, unblemished, self-denying ministers than Ireland has always been, might have sounded like the most biting sarcasm.

‘ Well then, indeed, may they be solemnly called on (as they are immediately after) to “ see with what great care and study they ought to apply themselves; as well that they may shew themselves dutiful and thankful to the Lord, who hath placed them in so high a dignity; as also to be careful, that they neither themselves offend, nor be occasion that others offend:” and that, for this purpose, they should, as much as in them lies, “ forsake and set aside all worldly cares and studies,” and endeavour, “ by God’s grace to give themselves wholly to the office, whereunto it hath pleased God to call them, so as, to the utmost of their power, to apply themselves

wholly to this one thing, and draw all their cares and studies this way; and that they will continually pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost, that, by daily reading and weighing of the Scriptures, they may wax riper and stronger in their ministry; and that they may so endeavour themselves from time to time, to sanctify the lives of them and theirs, and to fashion them after the rule and doctrine of Christ, that they may be wholesome and godly examples and patterns for the people to follow."

'Is it not, then, demanded of them, in the most solemn manner, to bind themselves to all these things; declaring, as in the more immediate presence of God, and at his holy altar, that they believe themselves to be "truly called to the order and ministry of their priesthood, according to the will of our Lord Jesus Christ, and the order of the Church established in this realm;"—that "out of the Holy Scriptures they will carefully instruct the people committed to their charge;"—that they "will give their faithful diligence always to minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm, according to the commandments of God, hath received the same;"—that they will be "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word, and to use to the utmost of their power both public and private exhortations, as well to the sick as to the whole within their respective cures;"—that they will be "diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh;"—that they will be "diligent also to frame and fashion themselves and their families according to the doctrine of Christ, and to make both themselves and them (as much as in them lieth) wholesome examples and patterns to the flock of Christ;"—that they will "maintain and set forward (to the utmost of their power) quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to their charge;" and finally, that they "will reverently obey their Ordinary, and other chief Ministers, unto whom is committed the charge and government over them, following with a glad mind and will their godly admonitions, and submitting themselves to their godly judgments?"

'Here, my Reverend Brethren, are the awful duties, which we have taken upon us to discharge. Here are the promises, by which we have bound ourselves to our great Master. Here is the standard, by which we are to be tried, by ourselves, by the world, and above all, by our Eternal Judge. Happy, indeed, would it be for us, and for those committed to our care, could we bear to be measured by this standard. And yet, if not, what must be the consequence, both to ourselves, and to those who are entrusted to us:—if we do not at least endeavour, through the divine grace, to approach towards the fulfilment of this our bounden duty!

'It will, surely, be admitted by all, that the person, who has engaged himself by such solemn obligations, should have something to

distinguish him, in his life and conversation, from those, who live after the ordinary habits and manners of the world. And yet, is this always found to be the case in fact? Let us ask ourselves honestly the question, are there not some among us, who present no such distinctive appearances? Are there not some, who manifest no anxiety for the salvation of those who are committed to their spiritual charge? Some, who seem to view the Church, merely as the means of livelihood; who appear to consider the promises made by them at their Ordination, but as words of form; and who, provided they discharge, with tolerable regularity, such external acts, as are indispensably required for the tenure of their office and its emoluments, afford but little reason to suppose, that they concern themselves about its weightier duties; or rather, indeed, seem desirous to escape from every appearance of sanctity or piety, which might bear the stamp of their sacred profession, deeming it a higher honour to mix upon equal terms with the general mass of society, and to merge the Minister of the Gospel in the gentleman and the man of the world?" pp. 8—12.

'It were a lamentable thing,' adds the Archbishop, 'if such cases were numerous. I trust in God they are not. In the diocese from which I have been lately removed, they were *rare indeed*.' What a much better state of things, after all, must prevail in the Church of Ireland, than is too often apparent here!

His Grace then proceeds to advert to the prevalent indifference to religion, accompanied, as he alleges, with the dislike of its ministers, whom he represents as '*resisted and oppressed*,' in their 'property, character, and teaching.' The whole Order is too generally viewed with 'malevolence.' 'In *their* persons, it is deemed by many no violation of justice, to infringe or evade the laws which are designed to protect the maintenance of all.' Hear this, Mr. O'Driscoll, and blush! Talk of the Catholics being oppressed and persecuted! It is the Protestant clergy who are being at one and the same time resisted and oppressed. In general, it is only the weak who are oppressed, and the strong who are resisted; but the Protestant clergy are in so anomalous a situation that they are exposed to assaults of all kinds: 'insomuch,' we are told, 'that at this day, the National Clergy are placed in a state little short of direct persecution, though under the *apparent* protection of the Law.' Their very maintenance, we see, is placed in jeopardy. With a million for its aggregate income, this much injured Church of Ireland hardly knows how to help herself against her oppressors. And who are they? Perhaps it would have been below the dignity of the Apostolic Chair to name or specify these foes innumerable which compass her about. But, according to the representation here given, it would seem to be society at large: it is a general, an almost universal feeling

of malevolence which is pursuing the national clergy of Ireland. This were, indeed, a formidable conspiracy. But the Church of Ireland is oppressed, is persecuted? We ask again, by whom? Not surely by the snug and compact phalanx of 400,000 hearers whom she numbers within her own pale? Not, we hope, by the quiet and industrious Presbyterians of Ulster. Then it must be the Papists who oppress the Protestant clergy. Never mind which way the current runs; Sir Lamb, 'tis you.

These episcopal compositions are most aptly designated: their running title is *a charge*. And the present consists of a series of charges. Having brought his charge of oppression against the general body of the Irish, his Grace proceeds to lay his indictment more specifically against his oppressors on a different count.

'We, my Reverend Brethren, are placed in a station, in which we are hemmed in by two opposite descriptions of professing Christians: the one, possessing a Church, without what we can properly call a Religion; and the other, possessing a Religion, without what we can properly call a Church: the one so blindly enslaved to a supposed infallible Ecclesiastical authority, as not to seek in the Word of God a reason for the faith they profess; the other, so confident in the infallibility of their individual judgment as to the reasons of their faith, that they deem it their duty to resist all authority in matters of religion. We, my Brethren, are to keep clear of both extremes; and holding the Scriptures as our great Charter, whilst we maintain the liberty, with which Christ has made us free, we are to submit ourselves to the authority, to which he has made us subject.

'From this spirit of tempered freedom, and qualified submission, sprung the glorious work of the Reformation, by which the Church of these countries, having thrown off the trammels of a slavish superstition, burst forth in the purified form of Christian renovation: and, having flung aside the novelties of human invention, presented to the world the fair picture of the *true, and genuine, and ancient* Catholic Church, retaining all that authority, and entitled to all that reverence, which belonged to the early Church, of which it is the disencumbered and legitimate continuation.

'Now, by the same spirit, by which our Church was thus restored, can it only be preserved: and from the decay of that spirit it is, that schism and confusion have arisen to disturb its tranquillity and impair its benefits. Not only have disputes and divisions, to the great triumph of infidelity and irreligion, broken off from us and multiplied various sects, which profess, that for conscience sake they reject our errors, as we did those of the Church of Rome; but also, amongst ourselves, and within our own pale, a sectarian spirit has been engendered in the indulgence of an unqualified exercise of individual judgment, which, from want of due knowledge and a full comprehension of the relations and consequences of things, is sure to issue, either in an unauthorized assumption of rights, to which there is no

just title, or in an inconsiderate abandonment of duties, to which a more enlightened conscience must feel itself bound to submit.'

pp. 25—27.

Alas ! Alas ! And is this the learned Dr. Magee ? And does he think to promote the interests of his Church by such miserable crudities as these ? Does he think, by denying the right of private judgement, to advance the cause of the Reformation, more especially in Ireland ? Is this language for a Protestant Archbishop to hold in the nineteenth century ? Why, he has already been obliged to eat his own words ; for after broadly asserting that the Roman Catholics possess a Church 'without what *we* can properly call a religion,' he explains his meaning, in a note, to be, that Protestants 'can never admit that to be *true religion* which forbids the free use 'of Scripture.' This is a disreputable evasion. A Church may both have *a* religion, and profess the true religion, and yet may forbid the free use of Scripture ; although, in so doing, she acts contrary to the spirit of that religion. It may be, and doubtless is, a good test of the spirit of *any* church, how far she admits of or favours the unrestricted circulation of the holy scriptures ; but that circumstance will not prove of itself what is the religion of that church. Archbishop Magee has taken very dangerous ground if he means to make this the main distinction between Popery and the Protestant Establishment. He has supplied a test, the possible application of which he can hardly have been fully aware of. 'Nor can they,' he adds, 'who build the entire profession of the Christian faith upon the word of God, concede the attribute of Christianity, in its vital character and in its proper sense, to a form of belief which subjects the word of God to the authority of man.' If the former part of this sentence is meant to describe the members of the Church of England, it is not correct : they build their belief, in all controversies of faith, on the power expressly claimed by their own Church to determine such matters ; in the exercise of which power, she has put forth certain articles and formularies, which subject the word of God, as Dissenters think, to the authority of man. In the same sense as that in which the Protestant Episcopalian would deny this to be the case with his 'form of belief,' the Papist might, with equal truth, deny the allegation made by Dr. Magee. *He* would not admit that the word of God is made subject to the authority of the Church. The Church of Rome itself claims only to be an authorized guardian and interpreter of the Scriptures.

But what is this religion without a church ? Does the Arch-

bishop mean to affirm this of the Presbyterians of Ireland, who form by far the larger portion of those who hem in the established Church on the other side? Does he venture to affirm of that form of church polity which the Legislature of this country has formerly recognised as the established church in the northern part of these realms, that it cannot be properly termed a church? And is the Church of Scotland chargeable with sanctioning in her members such confidence in the infallibility of individual judgement, as leads them to resist all authority in matters of religion? If he does not mean this, he should have told us what he meant. For assuredly, this is a natural inference from his words. The Presbyterian Church of Ireland cannot be a whit more or less a church, according to his own shewing, because it is not, in that country, the established church; since he admits, that the Roman Catholics have a church in Ireland, though not a religion. Now a church without a religion is a much worse thing, we all know, than a religion without a church; but the latter is really not the case with the Presbyterians: they have both a church and a religion, although the Archbishop of Dublin was not aware of it.

But, possibly, his Grace might mean the whole weight of this branch of the antithetical sentence to fall on the Independents, whom he condescends to name in a preceding page. They are, however, a small body in Ireland, and it is evident that the Archbishop has heard little—at least, he knows little about them. They must be Independents indeed, *ultra* Independents, of a class of which we have never yet heard, who maintain the infallibility of their individual judgement as to the reasons of their faith. Surely, the Archbishop has been misled by some blundering informant who has mistaken accountability for infallibility. Personal accountability is certainly a principle of those churchless religionists who acknowledge no human authority in matters of religion, or, in other words, which his Grace may possibly recollect to have seen, no “dominion over” their “faith.” That Independents resist all religious authority, however, is not true; for, while they ‘maintain the liberty with which Christ has made them free,’ they ‘submit themselves to the authority to which he has made them subject.’ They do not forget that ‘there is a *pastoral* relation that binds the minister to his flock and the flock to their minister.’ They acknowledge an authority for edification resident in the pastor to whom they submit themselves in the Lord. There is such a thing, moreover, as discipline among them; and though it is their misfortune that the Archbishop of Dublin cannot properly call it such, they have what the New Testament denominates a church.

What remains for the National Clergy, thus oppressed, maligned, hemmed in, and beneficed, to do? In the first place, they are to stay at home, look to their parishes, and not admit strangers into their pulpits, which, it seems, they have no right to do without special leave of the Bishop. This is the leading topic of admonition. His Grace adds:

‘There are other heads, on which I could wish to address you. But, I have gone to so great a length, on points, which I deemed the most important at this time, that it will be necessary to reserve them for a future opportunity. The heads, to which I refer, concern the nature and laws of Residence; the condition and number of Parish Churches; the qualifications and duties of Churchwardens; the advantage resulting to the Clergy from an acquaintance with the leading principles of Ecclesiastical law; the great value of a perfect Uniformity; the present state of parochial Education, and the means of its improvement. On these various heads, many suggestions present themselves, but they must be postponed.’ pp. 39, 40.

Ecclesiastical Law, Uniformity, Churchwardens, building churches, these, with parochial education, constitute his Grace's apparatus for promoting Christianity in Ireland. Parochial Education' in a country where five sevenths of the population are Roman Catholics! When will this Apostolic Church be wise? We do not ask, when will she be Scriptural.

Art. VI. *Letters from Mecklenburg and Holstein*; comprising an Account of the Free Cities of Hamburg and Lubeck. Written in the Summer of 1820. By George Downes, A. B. late of Trinity College, Dublin. 8vo. pp. 352. Price 10s. 6d. London, 1822.

GERMANY is not quite so interesting a country as Egypt or Greece, but the descendants of the Jutes and the Angles may do well now and then to look to the rock from which they were hewn, and the pit whence they have been digged. The Germans are our good cousins; and to them and their neighbours the Danes, we have been indebted for more than one line of kings. It is a loyal as well as a natural curiosity, therefore, which would induce us to cultivate some acquaintance with these elder branches of the family to which little England has the honour to belong, and to see what sort of a country that is, which our ancestors were so unwise as to desert for the catch-cold clime of this Island.

The Baltic provinces of Germany, Mr. Downes remarks, have been scarcely noticed by travellers; and it is the prominent merit of the present volume, that it takes us where few former tourists of pleasure have thought it worth while to pene-

trate. We cannot compliment the Writer on having produced a very interesting, or a peculiarly well written work. The character of the country has infected his pages; and for want of better materials, he has been induced to inflict upon his readers a variety of details wholly insipid, adventures which end in nothing, dry catalogues of no conceivable interest, and a more than sufficient quantity of sentimentality and German. A Tour spread out into letters, is always tedious; but what could the most ingenious tourist find to fill up twenty-five letters withal from Mecklenburg and Holstein?

Hamburg and Altona, we presume, do not require to be described to English readers. Mr. Downes did not fail to visit the grave of Klopstock at Ottensen; and we are indebted to him for a correct copy of the separate inscriptions on the two stones placed over the graves of the Poet and his beloved Meta, which are confounded together in the translation given by Miss Elizabeth Smith. We are surprised, however, that Mr. Downes, instead of borrowing that translation, did not furnish us with a correct one. A very remarkable piece of information is given us at page 44. The clergyman of the English Reformed Church at Hamburg, is represented as adhering 'exclusively to the Liturgy of the Church of Scotland.' Not having before heard of this Scotch liturgy, we regret that Mr. Downes did not bring home a copy of it. Equally curious is the information, (which does not, however, rest on our Author's own testimony, but is imbodyed in an inscription in the *Jacobi Kirche* at Lubeck,) that the *Jerusalemberg* or Hill of Jerusalem, an artificial eminence in the environs, is at the same distance from that church, that Golgotha is from Jerusalem. As the supposed site of Golgotha is almost in the centre of modern Jerusalem, and never could have been without the ancient city, one is curious to know how and whence the worthy Lubeckers got their information.

The scene on leaving Ratzeburg may be taken as a specimen of a German landscape.

'On leaving Ratzeburg we ascended an acclivity, which led into an extensive sandy plain sown with corn, but terminating in a bleak uncultivated tract. This region, however meagre and featureless the description may appear, possessed for me an intense and peculiar interest. There was nothing to meet the eye but a grassy expanse, bounded in front and on the right by a wood. Such landscapes are quite common in Germany; but there was one minute circumstance from which this derived what I may term its individuality. We were travelling along the high road, and yet—properly speaking—there was no high road to be seen: for the uniformity of the plain was interrupted only by a number of tracks, parallel to or traversing each

other,—and distinguishable from the field around, merely by the comparative poverty of the verdure which was obliterating them. This neglected state of the common channel of communication, observable too in the vicinity of so considerable a town as that we had just passed through, was calculated to excite an indescribable feeling of blankness and nonentity. There appeared as it were a realization, on a large scale, of the acmé of an Irish curse:—"May the grass grow green before your door." The lowering forest also, within which we were soon to be shrouded, naturally encouraged melancholy ideas,—and we felt like those of Scottish song, who

. saw the derke forest them before,
And thought it awsome for to see.'

'The country now began to open. Several pretty lakes were gleaming at a distance on our left,—one of which was nearly traversed by a row of trees, growing upon some island or peninsula. Among these lakes a little village occasionally appeared. The few straggling peasants whom we met had each a rose in his hat, and also a cockade—a badge of subjection to the sovereign. About an hour after we left our solitary refectory, the road merged into an avenue of oaks, which continued in nearly a straight line for at least two miles,—during which we did not pass a single habitation, nor encounter any person, except a group in military habits who were lying on the way-side. The town of Zarentin succeeded, which is agreeably situated near the lake of Schall.'

On behalf of those of our readers who neither understand German, nor take in the *Literary Gazette*, we must protest against giving three pages of German, as a specimen of Koerner's poems, without a translation. This is the more inexcusable as the Author appears to be no despicable rhymester, and can write an extempore in an album.

One of the most remarkable objects which met our Traveller's notice in journeying over the sands and through the forests of Mecklenburgh, is the castle of Schwerin. It shall have the benefit of his description.

'But how shall I describe the picture which the twilight enabled us to contemplate, before the shades of night closed in? Near our final egress from the forest we suddenly beheld, gleaming at a distance through the trees, the noble lake of Schwerin. It lay beneath us—not "one burnished sheet of living gold," but under an aspect much more sublime! The sun had set,—and the subdued and mellow light, reposing on the unruffled surface, excelled meridian splendor. Above the lake towered a mighty and indistinct mass. This was the feudal castle of Schwerin, one of the proudest baronial remains in this part of Germany. On beholding it, I no longer regretted that I had not arrived in time for a more detailed view. The undefined outline of the lofty walls harmonized so admirably with the shadowy and vanishing tint of the woods, the faded light that lay upon the expanse of

water, and the unwhispering silence of the air—that the dimness of antiquity seemed to envelope all around, blending and assimilating the whole.

‘ Being established at the hotel Bei Kirschenau (the most splendid I have yet seen in Germany), I took a conductor and went in quest of the head castellan (to whom I bore a letter from Ludwigslust), wishing to see the interior of the castle at an early hour. As it was now quite dark, I could only distinguish a large gloomy pile with flanking walls. Mr. T. appointed seven, at which hour this morning we commenced our survey.

‘ On obtaining a day-light view, I was surprised to see, instead of Gothic towers, oriental minarets, and cupolas somewhat in the Tartarian style—surmounting the main part of the building. This was afterwards accounted for by our conductor, who informed me that the castle had been built at different periods by four different sovereigns, having—like that of Saint Cervantes—

. mas padastros
Que un hijo de un racionero.

‘ The first, or most ancient part, is styled Gothic. One wall, forming a side of the court-yard, is divided into a number of compartments, by horizontal rows of sculptured heads. Between these rows small columns are disposed perpendicularly, at regular intervals; and the square recesses thus formed are severally occupied by a small window. But the greater portion of the original edifice was demolished many centuries since by a militant bishop of Hildesheim, as pugnacious as any prelate that ever graced the see of Durham in old English days. The second part was built about the era of the crusades, by a Duke Magnus; who, having been for some time a prisoner in Palestine, brought over with him a taste for oriental architecture, or—as the castellan termed it—the Grecian style. The third part is Gothic. The fourth, and most modern, was built by one of the dukes; who, possessing a taste for the fine arts, had several apartments of the new structure fitted up as picture galleries, a museum, &c.’ pp. 127—130.

‘ Ancient Lubeck’ is very gloomy, and Gothic, and ghastly, and dull. ‘ Nothing,’ says our Traveller, ‘ can, to a foreigner, be more impressive than a walk in the dusk through Lubeck. ‘ The antique air of the houses, the desolation of the streets, ‘ the lofty trees which overshadow the churchyards, and the ‘ more lofty spires which rise above them, thrill almost to ‘ shuddering.’ It has none of the life and bustle of a commercial town. In fact, ‘ the very business of buying and selling has a mysterious and clandestine air.’ What would our London tradesmen think of the following account?

‘ Generally speaking, there is no exposure of commodities in the windows: shew-boards emblazoned with parti-coloured letters are unknown. You approach the curiously sculptured door of an ancient

fabric, in the portals of which carved figures of armed warriors frown gloomily from their niches. The hall-door being continually ajar, you push it in—and thereby ring a bell, which announces to some remote inhabitant of the roomy and silent dwelling that a customer is waiting. Some minutes generally elapse, during which you stand in the vast hall, or covered court, which occupies the ground-floor of a German house—admiring the antique furniture disposed along the wall, or the waving of the lindens planted in the court-yard in the rear, which are seen through the windows and glass-door, that separate it from the hall. At length the shopman descends, unlocks a side-door, and introduces you into the ware-room, which occupies one angle of the spacious apartment. Thus is business universally carried on in Lübeck.' p. 170.

Mr. Downes took a circuitous route from Itzehoe to Kiel, through Dithsmarchen, in order to visit *De Brut-Kamp*, or the Spouse's Plain, near the village of Albersdorff. The wild and dreary scenery well comports with the local superstition: the road lay over a dark and dreary level, skirted by a gloomy forest, with scarcely any thing to relieve the eye from the monotonous aspect of heaths and morasses, except a few straggling hamlets, and groupes of sepulchral hillocks. From Gründal to Albersdorff, the road, however, is overhung by a fine wood. The "Spouse's Plain," is about a quarter of a mile from the town, near a by-road. It is an oblong field, inclosed with hedges, and nearly encompassed with trees. Near the centre is a hollow, in which is the hillock on which 'the Druid's altar' stands.

'It has long been controverted whether those altars which abound throughout Ireland be of Irish or Danish structure. The exact conformity between this celebrated one at Albersdorff, and all those I have ever seen in my own country, seems to confirm the latter supposition. It is of granite, and consists of the usual number of five large stones, supporting a slab or table which is much larger. The chamber within is circular. All round the bottom of the hillock grows a variety of foliage—oaks, thorns, sloe-trees, &c. It is difficult to account for the incorrectness of Grose. The five large stones are not supported by smaller ones, but support one much larger. The original statement was probably given in German, and mistranslated; or Mr. Dethleve perhaps furnished the description from hearsay. It is not likely that he was an inhabitant of the place, as none of the oldest peasants whom we interrogated recognised his name.' p. 202.

A vignette drawing of the cromlech adorns the titlepage to the volume, from which it appears not to answer in the slightest degree to Grose's description of a cave closed up with stones. An old villager mentioned to Mr. Downes, 'a fading tradition, that marriages used to be celebrated there in the open air.' He added,

‘That he himself, having been once in possession of the land, had intended to cut *the table* into small pieces for paving; but that his majesty of Denmark, accidentally learning his design, had issued a prohibitory mandate, which guarantees for ever the integrity of the table and its appurtenances.’

The royal Dane deserves to be enrolled an F.A.S.

The *Probstey* (Provostship) of Preetz, about a stage from Kiel, is peopled by a very singular colony, distinguished by their peculiar customs. They are supposed to be of Wendish origin, and consequently legitimate descendants of the Vandals. Pastor Jessen of Schönberg in the Probstei, is, indeed, inclined to believe that the inhabitants are of Frisick, rather than of Wendish origin; ‘resting his opinion chiefly upon their language, and especially their cradle-songs, in which frequent allusion is made to Bremen and other Frisian parts as the *gentis cunabula*.’ He asserts, nevertheless, that some undoubted descendants of the Wendians are to be met with in the neighbourhood of Preetz and Oldenburg, and that a tribe of them exists not many miles from Dresden.

‘The first circumstance likely to attract a stranger, on entering the Probstei, is the peculiarity of physiognomy and dress of the inhabitants. Their stature is, as I have observed, large—and their cast of countenance essentially distinct from that of the Danes and Germans. The men have large features distinguished by an open, honest expression. Their ordinary working dress, which is grey, did not strike me as remarkable; but that of the women is completely characteristic of a separate tribe. Even the young girls wear in the heat of summer a multitude of thick petticoats—so that some of them actually appear to be furnished with hoops. They have bodices, generally richly ornamented with satin and needle-work. The black hats, which they used to wear, have been exchanged for the gold and silver-embroidered caps of the Holstein peasantry. But the most remarkable part of their garb is the stockings, which are of a woollen texture, with the fleecy part outside. These, like the ascetic petticoats, are worn in the most sultry weather. The shoes are so small, as scarcely to cover more than the toes. The women are generally handsome, but have a very unprepossessing and almost undefinable expression (which, for want of a more explanatory term, I shall call shrewdness), very different from the openness of countenance which characterises the males. They are very ambitious of a fair complexion, which they consider the highest beauty. Their hair is mostly light brown, and as fine as flax.

‘Until within the last forty years, the Probsteiers maintained in their little territory an exclusive policy—to be paralleled perhaps only by that of the Chinese. The slightest intercourse with strangers,—the most trifling infringement upon national usage—was forbidden. The young men, who had by industry become possessed of considerable properties, sat down contentedly by the paternal hearth to

enjoy the fruits of their toil—satisfied, like the “Old Man of Verona,” to revolve during life in the same narrow circle :—

‘Felix, qui patriis ævum transegit in agris,
Ipsa domus puerum quem videt, ipsa senem :
Qui baculo nitens, in quâ reptavit arenâ,
Unius numeret secula longa casæ.

CLAUDIAN.

‘It was rarely that a maiden of the Probstei, bestowed her hand upon one born beyond the pale; and, when the fascinations of the stranger were found more powerfully influential than national example and national prejudice, the degenerate nymph was consigned to everlasting contempt—if not infamy. The term *höfisch* [‘court-like’]—applied indiscriminately to strangers, and every thing that savoured of innovation—will, perhaps, explain this singular austerity; and it is probably to an over-anxious zeal in avoiding those corruptions, which they believed exclusively confined to the highest orders of society, that we are to attribute the ancient rigour of the Probsteiers. Even the slightest deviation from the national dress was stigmatised as *nothhöfisch*, or one of the artificial necessities of a court.

‘But these and most of the other peculiarities of the Probstei have, during the last forty years, been gradually dwindling away. Numbers of the young peasantry having been within that period draughted off for military service, it may easily be supposed that they did not return uncontaminated by foreign intercourse, and familiarity with scenes of blood and rapine. In fact, although the Probsteiers still retain a sufficiency of their original institutions to stamp them as a separate tribe, they will most probably, before the expiration of the present century, become completely amalgamated with the population of the surrounding country.’ pp. 263—5.

Their marriage ceremonies were very peculiar. The bridal dress was black, either of cloth or damask. Pearls, rose-coloured ribbons lined with silver, and flowers, relieved, however, the sable costume. The bridesmaids were also dressed in black, their hair braided and uncovered; and the men who led the procession were clad in the same sombre attire. Malt potations used to form an essential part of all ceremonial observances. ‘The Probstei was once,’ says our Author, ‘in this respect a perfect Valhalla.’ Even the churching of women had its appropriate boozing-match, termed the *Karkbier*, or church-beer. This, as well as the *Grabbier* or grave-beer, has long been disused. Whitsuntide is the season of a sort of Saturnalia, when the householders give donations of malt, from which the young people brew for themselves.

‘The Probsteiers addict themselves principally to agriculture; and, like the poor inhabitants of Connaught, leave their homes in the reaping season to seek for work in other countries. Formerly they

used to travel as far as Holland. Many of them return with a disorder contracted by a residence in marshy situations, and hence called the 'marsh fever.' They are also peculiarly skilful in thatching, the manufacture of mats, and all other works in straw. Their labours too in weaving and spinning are deserving of consideration. The senior pastor, in conjunction with the conventual magistrate, established in 1794 a poor house, which has been infinitely beneficial to the indigent.

The name Probstei Preetz, which is as old as the thirteenth century, indicates that the historical existence of this secluded people commences from the period when their territory became an appendage to the convent of that place. In the ninth century it was inhabited by a Wendish colony: and one of the villages still bears the name of Wenddorf, equivalent to 'Wendish village.' Traces of Vandalic superstitions are also to be met with in the Probstei. In the year 1139, Adolphus, count of Holstein, possessed the entire territory of the Wendians of Wagria (that district in which the Probstei is situated); and it was about this period that christianity was introduced. As the devastations of war had left a great part of the soil uninhabited, the count invited settlers from the Low Countries—holding out to them very advantageous terms. Many were tempted to embrace his offer, and hence arose the opinion that the present Probsteiers are of Frisick descent. Others, as I have already stated, maintain that the Probstei was a part of the territory which the Wendians were allowed to inhabit, subsequently to their dispossession of it by Count Adolphus. Truth appears to lie between: and the present inhabitants of the Probstei are probably an amalgamation of the ancient Wendish and Frisick stocks, retaining joint traces of their ambiguous descent—"Lucanus an Appulus anceps."

This territory—containing twenty-four villages inhabited by about six thousand souls—belonged for some centuries to the bishoprick of Lübeck. Since its annexation to the convent of Preetz, its history is little more than a register of inundations of the Baltic, and burnings of villages. Of the former, that which occurred on the 10th of February 1625 was one of the greatest,—and many traditions are still extant concerning it. According to one of these, a very extensive estate, named in the legend Verwellenhoff, was swallowed up by the waves. Of the alleged possessor, the Frau Von Verwellen, a story is told which strongly resembles the Grecian tale of Polycrates' ring. As this lady (who was very rich and very haughty,) was one day sailing in her pleasure-boat upon the Baltic, she cast a ring of inestimable value into the sea, observing that it was equally impossible that it should be ever recovered, and she reduced to poverty. After some time her cook, in ripping open a large fish, found the identical ring,—and this omen was shortly after succeeded by the inundation, which accomplished the other impossibility by beggaring the audacious Frau. Certain it is, that at low water vestiges of buildings—such as bricks, stones, and slates, together with stumps of trees—can be distinctly traced all along this part of the shore. This

circumstance will have perhaps recalled to your recollection the following passage in the "Irish Melodies" of our national lyricist:—

' On Lough Neagh's bank as the fisherman strays,
When the clear, cold eve's declining,
He sees the round towers of other days,
In the wave beneath him shining!

T. MOORE.' pp. 281—4.

Mr. Downes paid a visit to the aged widow of Klopstock. It was on her seventy-second birth-day. He found her, though very infirm, employed in spinning; and she was quite alive to the subject of her husband's fame. From a young man, related to the family, Mr. D. learned, that Klopstock, jealous of his reputation, critically scrutinised the different translations of his Messiah; he thought the Dutch the best, the Italian good, but as for the English,—'they have not,' he said, '*übersetzt*, 'but *übelsetzt* me,—that is, it is not a version, but a perversion. We stated that our Traveller is himself a poet; and it would not be doing justice to one who discovers so much enthusiasm on behalf of foreign bards, to withhold from our readers the following very pleasing specimen of his abilities.

' SONNET.

' Let him not say, 'I love my country'—he
Who ne'er has left it: but, what time one hears
The yell of waters ringing in his ears,
And views around him nought but sky and sea,
And sea and sky interminable—then—
Then comes the longing for soft hills, and dales,
And trees, and rivulets, and bloomy vales,
And the green twilight of the shady glen,
And sweet birds welcoming the summer! Now
Swells the full feeling in my heart, while slow
I sail upon the ocean's shudd'ring breast:—
O Erin, O my country! let me see
But once, ~~once~~ more, thy cherish'd scenery,—
Then let me lowly in thy bosom rest!'

Art. VII. 1. *Blossoms*: by Robert Millhouse. Being a Selection of Sonnets from his various Manuscripts. With Prefatory Remarks on his humble Station, distinguished Genius, and moral Character. By the Rev. Luke Booker, LL.D. 12mo. pp. 70. London, 1823.

2. *Vicissitude*: a Poem in four Books. By Robert Millhouse, Corporal on the Staff of the Royal Sherwood Foresters. 12mo. Printed for the Author. Nottingham, 1821.

ALTHOUGH 'distinguished genius' is not precisely the phrase which we should think the most applicable to the

Author of these volumes, we give Mr. Booker great credit for having taken up the cause of an ingenious and deserving man. Mr. Millhouse, we are told, 'has left no calling for this idle 'trade.' Almost all the sonnets in the last published volume, were composed at the loom, amid the din of a dozen stocking-frames, and the conversation or singing of the workmen. But, wherever or however composed, the following Sonnet would have done no discredit to John Clare, or even to Wordsworth.

' TO GOLD.

' Fee for the knave, in every age and clime !
 Thou shield to gilded Ideots ! slave to Kings !
 Pander to War and other horrid things
 That stain with blood the chronicles of Time ;
 When, shining Mischief ! shall the Poet's rhyme
 Tell of thy virtues in the good man's hand,
 Chasing away grim hunger from the land,
 And proving true thy alchymy sublime ?
 If Evil spring from thy deceitful wand,
 Nor good nor ill thou bring'st to such as I :
 For here gaunt Poverty stands shivering by
 To snatch the scanty portion from my hand.
 Give me thy power, thou thing of Good or Guile !
 And I will teach sad Poverty to smile.' p. 40.

Scarcely inferior, though less original, and on a hackneyed subject, is the Sonnet

' TO A DAISY, BLOOMING IN THE DEPTH OF WINTER.

' Too forward Beauty ! was it wisely done,
 Thus premature, to throw thy virgin charms
 Into decrepid January's arms ?
 A tardy wooer he ; for, lo ! his sun
 With grudging aspect gives a feeble ray.
 Soon will the circle of thy joys be run ;
 Thy Spring shall finish ere 'tis well begun,
 Nor ever greet the nuptial tribes of May.
 E'en while thou dost unfold thy bosom gay,
 I hear the Tempest muttering in the North ;
 The Breezes, keener-edg'd, are coming forth ;
 And how shalt thou withstand the icy fray ?
 Sweet floret ! while *thy* fate I thus bemoan,
 Gloomy anticipation paints my own.' p. 38.

We shall give two others, which, though not faultless, sufficiently bespeak the Writer to be a man of cultivated taste and no mean abilities.

‘ WRITTEN IN ONE OF THE (SUPPOSED) DRUIDICAL
CAVES IN NOTTINGHAM PARK.

‘ Thou mouldering Relic of forgotten Time !*
Well I remember how in youth I came,
And grav'd yon rude initials of my name,
Unwistful then, that I, in manhood's prime,
Should be an anxious Candidate for Fame :—
Long hast thou borne the onsets of the storm,
Like speechless Horror frowning in dismay ;
But Age thy latest vestige shall deform,
And waste thy moss-grown Chronicles away.
Yet, let not Avarice hasten on thy fall,†
But leave thy destiny to Nature's power ;
So may the Stripling shelter from the shower,
And ponder o'er the records on thy wall,
Or mount thy top to seize the hanging flower.

‘ TIME.

‘ 'Tis Time ; I feel him knocking at my heart,—
And he shall hold his unresisted sway
Till yonder Planets from their orbits start,
And this huge sepulchre, the Earth, decay.
Oh, he has clouded many a festive day
With angry feuds or jealousy's mistrust ;
He strikes the blood-stained tyrant with dismay,
And buries ancient palaces in dust,
Wreathing vile weeds around the sculptur'd bust.
The mightiest dynasties before him fall,
As steel is canker'd by corrosive rust,
Or as the storm hurls down some pond'rous wall.
Yet, lo ! the Day,—the awful day of Doom
Shall bury Time,—the peopler of the tomb.' pp. 59, 60.

Robert Millhouse was born at Nottingham, October 14, 1788, and was the second of ten children. He is indebted for the little education with which he has been blessed, to a *Sunday School* ; where, to use his own words, ‘ between the age of six and ten, those truths were inculcated upon his mind, by which he trusts he will be benefited both through time and eternity.’ The poverty of his parents compelled them to put him to work at the tender age of six years ; and at ten, he was placed in a stocking manufactory. At the same period, ‘ a requisition having been sent by the Rector of St. Peter's parish to the Master of the School, for six of his boys to become

* The date of the origin of these Caverns is unknown.

† An attempt (now happily relinquished) was made some time since to inclose these venerable relics of antiquity, and to make the frontage-land into gardens.

singers at the church, Robert was one that was selected; and thus terminated his education, which consisted merely of reading and the first rudiments of writing.' This was an unhappy promotion, unless the Church had looked better to the interests of her choristers. At the age of two and twenty, Millhouse entered the Nottinghamshire militia. On its being disbanded, four years after, he returned to the stocking-loom. In 1817, he was placed on the staff of the regiment then called the Royal Sherwood Foresters. In 1818, he married; and the cares and necessities of a family soon increasing upon him, he was induced to think of publishing the few small pieces he had already written, together with some longer poem which he resolved to attempt. Hence originated his poem entitled "Vicissitude," which he prosecuted with unceasing ardour; sometimes composing it while at work, under the pressure of poverty and ill-health; at other times, when released from his daily labour, encroaching upon the hours which ought to have been allotted to sleep.' The slender pittance of his Corporal's pay was, at this time, his principal dependence for the support of his family; the distresses of the times having thrown the frame-work knitters out of regular employment. The bounty of the Literary Fund was, on the appearance of his volume, extended towards its Author most seasonably: when darkness surrounded him on every side, occasioned by domestic affliction, his frame half-devoured by sickness and by suffering, it 'turned,' he says, 'my heaviness into joy.' To the sale of these volumes he looks for further aid; and we much deceive ourselves if this simple narrative, and the specimens we have given of his talents, will not succeed in so far recommending them to the friendly notice of our readers, as to add to the number of purchasers.

Art. VIII. *Sermons*. By Sir Henry Moncrieff Wellwood, Bart.
Vol. II. 8vo. pp. 530. Price 10s. 6d. London. 1822.

THE morality of Calvinists is as much a subject of observation as of argument; and wherever the facts are dispassionately examined, is sufficient to vindicate them, not only against the pointless contempt which, without inquiry, sets down every Calvinist as a Methodist, or an Antinomian, but against the bolder assumptions which stigmatize Calvinism and Calvinists by epithets in the highest degree unchristian and unjustifiable.'

These remarks, which we copy from the preface to the volume before us, are sufficient to shew how far the venerable

Author of these discourses, who avows himself a Calvinist, is from shrinking from the application of the maxim, "every tree is known by its own fruit," to the principles which he asserts; and the result of such a scrutiny, we may confidently anticipate, would be most satisfactory, not only as respects the complete exculpation of the censured doctrine, but as to the establishment of its positive tendencies in favour of the purest virtue. We have no doubt that the discourses comprised in the volume before us may fairly be assumed as specimens of the Author's customary pulpit services; and they may be sent abroad without either apology or fear, to collect the suffrages of readers on the question of their adaptation to answer the purposes of the means of religion, including under this term, whatever of the purity and amplitude of virtue, the most rigid moralist of the Anti-Calvinistic school may desire. The discourses are, in several instances, explicatory of Christian doctrines; but these are never set forth in the form of cold speculation; nor are they ever abruptly and unnaturally forced into connexion with practical or devotional remarks, as if the preacher were fearful lest his hearers or his readers should be in uncertainty whither the doctrine was directing their feelings and their practice. The doctrines which the venerable Preacher has chosen to elucidate, are the very principles of piety, and they shew themselves in this character in his discourses. But few volumes of sermons bear so distinctly and fully the impress of their Author's individuality as the volume which we are now reviewing. There is a very evident absence of every feeling of solicitude to obtain the approbation of readers by means of a studied eloquence, while no occasion is ever given for imputing to the Author inattention to the choice of correct expressions. Nor is there the least appearance of attempting to attract the notice of such sermon-readers as are pleased only with splendid exordiums and the acute and brilliant distribution of a subject. Many of the discourses have scarcely an introductory sentence; and the divisions have no other apparent business, wherever they appear, than to conduct the reader with clearness and regularity through the several subjects. There is, in many of these sermons, no formal peroration; but, though the concluding addresses might in some instances have been enlarged with effect, we seldom perceive any deficiency of forcible exhortation, arising from this neglect of a custom which is sometimes 'honoured more in the breach than in the observance.' In the selection of his subjects, the Author has been careful to consult the feelings of judicious and pious readers, and his mode of discussing them cannot fail of being to such persons both pleasing and useful.

The entire volume, with an exception to which we shall refer in the close of our article, is entitled to our warm commendation. Its sentiments are throughout evangelical; it is sufficiently argumentative, avoiding the extremes of metaphysical reasoning and loose declamation; the exhortation is earnest and persuasive; and the whole composition is perspicuous and animated. The friends of the venerable Preacher, who, we are concerned to learn, 'is no longer capable of much activity in his pastoral duties,' will receive this volume as a valuable memorial of their excellent Instructor. The work well deserves to take its place among the more select volumes of Sermons which have obtained the approbation of the religious public.

The subjects of these discourses are the following: Estimate of Christian Character—Fidelity in little (Two Sermons)—Moral Infirmities and Christian Strength—The Transfiguration (Two Sermons)—The Agony in the Garden—Prayer and Resignation—Earnestness and Perseverance in Prayer—The Prayer of the Cross (Two Sermons)—The Penitent of the Cross—The Graves opened—Peace of Mind—The Doctrine of Salvation by Christ—Separate Existence of disembodied Spirits—The Superiority of the Separate State—Joy in Heaven over one Sinner that Repenteth.

The first Discourse is in illustration of the maxim delivered in Luke vi. 44, "Every tree is known by its own fruit," as applied to Christian profession; and from its constant reference to personal obligations and individual habits, it would seem designed by the Author to protect his readers from the danger of falsely estimating their religious character, by substituting for internal principles of piety, and the habitual influence of them in appropriate duties, the equivocal evidence of external zeal.

'One class of men, disgusted with their private duties, and unwilling to attempt a uniform or conscientious fidelity which they have never possessed, endeavour to persuade themselves that they do God service, by travelling into departments of usefulness, which are quite beyond their own sphere; and that they can estimate their fidelity by occupations, which God has neither required nor qualified them to discharge.

'There are others, who, though truly strangers to the habits of religion at home, bring themselves to imagine, that they may estimate themselves by their religious observances before the world; or, by occasional impressions of religion, which they sometimes experience, but which they are conscious are never effectual for the substantial ends either of duty or salvation; or, by such good works as do not interfere with their private passions, and which cost them nothing; or by what is as frequently resorted to, the severity of their zeal for purity of morals in other men, or for the general interests of the church of God.

‘ The same delusion may be fostered in many other ways. But I beseech you to consider, whether ye are best qualified to form a sound judgment of the character of any individual from the occasional appearances which he assumes before the world, or in situations in which his chief business does not lie, and which neither materially affect his interests, nor awaken the strong passions of his heart ; or, whether you do not estimate his character with far greater certainty, when you see him in his ordinary temper of mind, engaged in his usual occupations ; when you can coolly observe the general tenor of his conduct, in his most responsible situations—his conduct to his wife and to his children, and to his brothers and to his sisters, and to his servants, and to those who depend on him ; to those whom Providence has cast on his care, whose happiness he has the power to promote, but whom he can also compel to feel their dependence on him as a weariness or a burden ; to those who have done him good, and to those who have done him evil ; to the rich above him, and to those whom he assumes the right to regard as his inferiors ; to those with whom he has business to transact, and to those whom he has the means to injure or to harass with impunity.

‘ In all such examples, you can distinguish his general conduct from his incidental deviations from it ; and can separate defects which are not habitual, from the general tendency and tenor of his life.

‘ It is in the great or leading features of his ordinary habits, that the character of the man is truly seen ; and *there* alone his temper of mind, and its real qualities and effects, can be fairly estimated.

‘ It is vain to think that the efficacy of religious principle can ever be fully understood by means of any other test. That which is done to God is, in all ordinary cases, chiefly done at home, and is seldom, indeed, done, except where our peculiar duties lie. There the effects of genuine faith and of personal religion ought to be fully and distinctly seen ; and, therefore, chiefly *there* must our fidelity be tried.’ pp. 26—29.

The next two discourses, on ‘ Fidelity in little,’ are replete with sound and varied instruction, and are admirably adapted to correct the mistakes of those persons who underrate the influence of true religion in the humbler spheres of life, and too much connect with their estimate of usefulness, a situation and circumstances of some superiority. The most important offices of beneficence are sometimes to be found associated with the most limited situations ; and the qualities which might adorn the most eminent stations of active goodness, are not unfrequently to be observed in the lowest. As the Author remarks,

‘ We may discover the most useful and estimable characters in human society, among men in the lowest ranks of the people—among those who earn their bread by the sweat of their brow, and who have nothing to the end of their lives which they can call their own—who have no talents but their disinterestedness and a plain understanding,

such as their manual labour requires—but who have these united to genuine integrity, indefatigable industry, the habitual sense of duty to God, and good affections towards all around them. By their silent and assiduous application to the duties entrusted to them in the fear of God, they possess an extent of substantial usefulness within their own sphere, and, above all, a degree of satisfaction and tranquillity in their own minds, in which not many wise men after the flesh, and not many noble can surpass them.' p. 40.

The following reflections our readers will be able to appreciate as recurring in the mind of 'a fair and conscientious man' on a survey of life; and they will use them wisely if they allow the cautions and vigilance which they suggest, such influence as may, if not prevent, yet diminish the regrets which are here so strongly, but so truly represented.

'Even he who is permitted to reach extreme old age, has good reason to consider himself, in the best view of his life, as "faithful but in a very little," if he be truly aware of the extent of duty entrusted to him—if he considers dispassionately what he might have done for the glory of God, for the advantage of the world, or for his own salvation, in comparison with the best service which he has actually accomplished—How many passions and pursuits, of which he is ashamed, have at different times polluted his life, and been mixed with his purest intentions—How much he has been wanting in his submission to God, under the privations or afflictions which have been sent, in the kindness or wisdom of Providence, to humble, or to warn, or to persuade, or to reclaim him—How greatly he has failed in resisting the temptations, in watching the corruptions, or in controlling the passions of the world—How much he has left undone or neglected, even where his intentions were purest, of that which he knew to be his indispensable duty—How much, in every department, has been lost, of what he knows he ought to have done or attained, which no length of time can again place within his reach; and, finally, how many individuals, with whom he has been at different periods associated, have suffered by his negligence, or by his selfishness, or by his resentments, or by his guilt, who have long since escaped into the grave, and to whom he can never have the means of compensating the disadvantages brought on them, or the positive injuries which they had good reason to charge to his account.' pp. 49, 50.

From the very excellent discourse, 'The Penitent of the Cross,' we extract the following remarks, which may be recommended to the consideration of those Theologians who, from the fear of impairing the force of moral sanctions, and of inducing in the irreligious, feelings opposed to the present demands of the Gospel, would diminish the value of this illustrious example of genuine repentance and saving power in circumstances of the last extremity, by the introduction of unsupported hypothesis. It is quite correct to represent the case as affording no

kind or measure of encouragement whatever to the irreligious, to resist the appeals directed to their conscience, and to defer to a future period compliance with the demands or suggestions of immediate duty; but it is not less correct to assert the important relation which this case bears towards persons of a different description.

‘ I make no inquiry whatever into what this criminal might have known before his crucifixion; or, in particular, into what he might have learnt, to stimulate his repentance or prepare him for it, between the time when his crimes were committed, and the period of his crucifixion. On this subject we can have no real information, though much has been said on it without any authority whatever. Every attempt to assume as facts, circumstances which have not been related, in order to prove that the repentance of this criminal was not the penitence of the cross, but a penitence which had been before prepared, notwithstanding his crimes, and the justice of his punishment, is, in effect, an attempt to explain away the plain narrative of the Gospel, and the manifest design for which it has been given us.

‘ It is equally unnecessary to refute a supposition which has so often been gratuitously assumed, that, notwithstanding his situation as a convicted malefactor, this man might have been a good man before; that his crime might have been only a deviation from his general character, and that this penitence, instead of being the penitence of the cross, might have been no more than a return to his ordinary state of mind.

‘ Let us just observe, that we know not a single circumstance more of the case than the evangelists have related; and that not one syllable of what is thus assumed is recorded by them. We have no right to invent a history to suit any preconceived opinion on the subject of repentance, or to add to the narrative of the evangelists, the supposition of a single fact invented by ourselves. They begin their history of the penitent malefactor with his crucifixion and his rebuke to his obdurate associate, and they finish it by relating his supplication to our Lord. We must begin and conclude our account of him at the same points. He was a criminal justly condemned to crucifixion by his own confession, and, whatever he had before heard of our Lord's character, he had been, down to that period, a profligate man. At this moment, under the agonies of crucifixion, with our Lord beside him on the cross, he is held up to us as a sincere and genuine penitent.

‘ These are the facts on which every opinion relating to him must be built.’ pp. 307—309.

We agree with the Author in deeming it scarcely possible to imagine that the Evangelist had any other design in the record which he has given of the extraordinary fact, than to represent this converted malefactor as having become a penitent on the cross, and to connect his penitence inseparably with this last scene of his life. We agree with him too, that

‘ It is impossible not to see, at the same time, how little encouragement this most singular fact, when it is stript of circumstances which do not belong to it, can give to those who venture to postpone their penitence or their reformation to the last hour; or not to perceive how forcibly the narrative itself demonstrates the hopeless consequences of such an attempt.

‘ They who have long persisted in the vices of the world, and in the habits of an irreligious life, are constantly endeavouring to alleviate the reproaches of their own minds, by persuading themselves, that the time will come at last, when their sensible approach to the grave shall produce a decided change on their characters; and when, by the grace of God, and the influence of the powers of the world to come on the last moments of thought and reflection, a new heart shall be given them.

‘ This is a delusion so common, and which has operated with such a uniform effect from one age to another, that it may well be considered as incorporated with the character of the human race. Though perpetually contradicted by experience, all the successions of worldly and ungodly men eagerly embrace the same delusion, and, in the periods of health and activity, are as confident as they who were before them, that the result will be in their favour.

‘ But when I remind you of this fact, I beseech you to consider, with serious and dispassionate attention, whether there is any sound reason to suppose, from what you feel within yourselves, or from what you observe in other men, that the sensible approach of death will alter the character which has been uniform or habitual through life, and which has resisted every other change of condition. Because there have been detached examples of individual sinners who have been roused to repentance, or who have been converted at the latest periods of human life, is there any reasonable man who can seriously or deliberately presume, that after his habits have been rivetted by a long series of wickedness, and when his vigour has been exhausted in the pursuits of the world, this is a change on the moral condition of his mind, on which he may safely or with any reasonable probability rely. All his experience, as well as the general experience of mankind; every thing which he knows of the ordinary course of human life, and of the usual progress of human characters, unquestionably contradicts the probability of such an event. It is even a more frequent occurrence to observe, that unprincipled or impenitent men become more sensibly hardened as they advance far into life, and are less visibly affected by the approach of death, than when they saw it at a much greater distance.

‘ Shall it be sufficient to place against all this experience, the single fact, that there have been examples of a late, and even of a death-bed repentance, which cannot be questioned?

‘ There have been such examples, and there may be many. But I venture to affirm, that for every well authenticated case of this kind, there are ten thousand examples of men dying at last as hardened as they have lived, and who, notwithstanding all their delusive dreams of repentance or reformation to come, are, to their own

conviction, as well as in the judgment of all around them, as far from any symptoms of a better state of mind, on the verge of the grave, as at the time when they imagined themselves to have many years of health and activity before them.

‘ But a malefactor on the cross was penitent, and found mercy there. This is undeniable. But look at his companion, whose state of mind is held up to us as a warning of much more general application to the ordinary circumstances and experience of the world, than the penitence of the cross.

‘ The bodily sufferings of this hardened criminal were as severe as those of his associate. His prospect of death was as certain and immediate; he had all its horrors on his mind, and he was in as full possession of his faculties and of his recollection, as his penitent companion; but so far from subduing, his certain approach to immediate death served only to irritate the worst passions of his heart; and he died, as he had lived, full of profligate rage and blasphemy.’

pp. 319—323.

In the thirteenth sermon, ‘ The Graves opened,’ the venerable Preacher has embarrassed his subject, very unnecessarily we think, by referring to the ancient opinions respecting the case of those holy persons who “came out of the graves” after the resurrection of Christ. We are somewhat surprised that, ‘ a writing which professes to express the opinions of ‘ Thaddeus,’ should be quoted as stating *expressly*, ‘ that those ‘ holy men remained on earth forty days, while our Lord was ‘ there, and afterwards, invisibly ascended with him into ‘ heaven, the immediate partakers of his triumph over death ‘ and him that hath the power of death.’ The Author admits that ‘ there is good reason to question the authenticity of this ‘ writing as the production of Thaddeus.’ So we judge. But the import of the writing is by no means correctly given in the preceding passage. The words of Thaddeus, as we find them in Eusebius, are as follows : ἀνίστη, καὶ συνήγειρε νεκροὺς τοὺς ἀπ’ αἰῶναι χρισμαμένους. Καὶ πῶς κατέβη μόνος, ἀνέβη δὲ μετὰ πολλοῦ ὄχλου πρὸς τὸν πατέρα αὐτοῦ*—‘ he, (Ch^rist) arose, and at the same time raised from the ‘ grave, many who had long been dead; and how he descended alone, but ascended to his Father accompanied by ‘ a numerous throng.’

This is the entire passage to which the Author refers; and it is evidently less definite than would be requisite to justify the representation of its import contained in our citation from his discourse. But there is a circumstance in the account transmitted by Eusebius, which the Author has clearly overlooked, and which, we apprehend, entirely accords with the opinion of

* Hist. Eccles. Lib. I. Cap. 13.

Tertullian which he censures; namely, 'that the persons who came out of their graves at this time, were the patriarchs or the prophets.' 'In this idea,' says the Author, 'he (Tertullian) seems to be quite unsupported; and it is inconsistent with the narrative of the Evangelists,' (*the Evangelist—Matthew,*) 'which supposes the individuals who came out of their graves to have been personally known to individuals then alive at Jerusalem.' But the persons who are described in the Eusebian document as being raised from the dead, were evidently persons whose decease had not been so recent as to admit of their having been personally known to individuals living at the time of Christ's resurrection. The sentiments ascribed to Ignatius, in the subsequent paragraph, are to be found only in the interpolated Epistles, (*Epist. ad Trallianos,*) which we should have been better satisfied to have had left untouched by a serious writer in a grave argument. It is but fair to state, that the only purpose for which the Author has cited the passages in question, is to shew 'in what manner the circumstances related were interpreted in the primitive ages.' But, in a case where the authorities are so doubtful, and in respect to which some readers may be exposed to the danger of being misled by representations which go beyond the simple facts of the Evangelical history, we should have been disposed to advise the omission of the entire paragraphs which are in this discourse devoted to 'a subject of deep and difficult,' but not, we think, of very interesting 'inquiry:' it is certainly one which an expositor is left to pursue without the aid of Scriptural light.

The interpretation given, in the succeeding division of the discourse, of Ephes. iv. 8, 9, 10, is evidently forced: the passage affords no support to the opinion which it is brought to uphold, that 'the captives whom our Lord led up with himself on high, were those holy men whose bodies came out of their graves after his own resurrection.'

In the sixteenth Sermon, on the 'separate existence of disembodied spirits,' in which the Scriptural evidence on the subject is adduced, we do not find any notice taken of the passage Matt. x. 28, which, in our estimation, is one of the most direct and positive assertions of the doctrine in the whole Bible. These words of Christ's are perfectly free from all obscurity; and they form the basis of an argument to which, in our judgement, no answer can be given.

There is an expression in p. 301, which obviously requires to be corrected—'impenitence on the cross of Christ:' it should be, *near the cross.*

Art. IX. *Lectures on Architecture*; comprising the History of the Art from the earliest Times to the present Day. By James Elmes, Architect. 8vo. pp. 432. Price 12s. London, 1821.

IN all criticisms on subjects connected with Art, there must necessarily be much that is purely conventional. There is no great difficulty in laying down leading principles, and it is equally easy to make inferences from them to a certain extent; but when writers on this subject come to applications at once general and specific, they are too apt to substitute description and declamation, for reasoning and legitimate deduction. Simplicity, for instance, is one of the highest qualities of Art; it may exist in as real perfection in the Acanthus of the Corinthian, as in the unadorned capital of the 'manly Doric;' and we can distinctly perceive its exaggeration in the rude and naked structures of earlier races, or its utter rejection in the wild and florid magnificence of mosques and pagodas. But when we pursue our inquiries into the various applications of the principle to different styles of ornamental building, when we ask why we prefer the simplicity of the Greek, to that of the Gothic, or the Egyptian architecture, we are not sure that any more satisfactory solution can be given, than that which refers our preference to the effect of early and habitual association. When, for instance, the Parthenon presents itself to our recollection, we immediately and unavoidably invest it with the glories of the Acropolis, and connect with it the fame of Ictinus and Phidias, the 'proud story' of the heroes who worshipped within its precincts, and the classic splendour of the scenery which surrounded, as with a zone of brightness and of beauty, the rock of which that transcendent edifice was the most distinguished ornament. The superiority of the Grecian sculpture may be determined at once by an appeal to the great archetype, nature; but we are not aware that there is any principle equally absolute, that will apply to the theory and practice of architecture; and even with respect to the first, we find it embarrassed with so many qualifications and restrictions, as to the proper range and limits of art, that we are sometimes disposed to refer the whole matter to feeling and prescription. *Utility*, indeed, is up to a certain point, an unerring guide in every thing connected with the science and practice of construction, nor can it ever be wholly lost sight of with impunity; but, as a general rule, it is of difficult definition, and in its specific application it seems altogether at variance with decoration, though it has unquestionably suggested many of the forms now considered as ornamental. This is the principle so eloquently discussed by Cicero in his treatise *de Oratore*, and

which he illustrates by reference to natural and artificial objects, to trees and to men, to ships, to columns, and to the pedimented roof of the Roman Capitol. All of these blend usefulness with beauty and dignity, and derive much of the latter from their obvious and exquisite adaptation to the purposes for which they were designed.

We cannot say that Mr. Elmes has been very successful, either in elucidating the principles, or in tracing the history of his art through the imperfect indications of its early progress. There is very little of profound investigation, or of successful research in these volumes, as far as the monuments of remote antiquity are concerned; and, however acceptable these lectures may have been when delivered orally to mixed audiences, we fear that they will not be found equally interesting, now that they are consigned to a more deliberate examination, and a more competent criticism. In all that regards the immediate knowledge of his profession, Mr. Elmes seems to be completely versed: the most valuable portions of his work are those which relate to scientific construction, and his remarks on the errors of modern architecture are acute and just. Mr. E. seems to have formed his taste on the purest models, and his suggestions for the improvement of the prevailing system, are striking and judicious. A little less parade and somewhat more compression,—less theory and more practical illustration,—with a rigid excision of all the *verbiage* on the very doubtful subject of patronage, would have reduced his volume in magnitude, but, in an equal proportion, would have increased its worth.

Mr. Elmes is not always fortunate in his reasonings. In his first lecture, he undertakes to prove that the Egyptians had a 'complete knowledge of the arch,' and, for any thing that we can see to the contrary, he succeeds in establishing the fact, that they were entirely unacquainted with it. He gravely suggests, that the absence of this important feature of architecture, instead of betraying ignorance, shews only *contempt*; though he admits that 'the nearest approaches to this scientific element of modern building are to be found in the entrance to the great pyramid at Memphis. He appeals, in support of his hypothesis, to the authority of Belzoni, and expressly mentions the arches of Thebes and Gournou. Now it is quite clear, both that the *brick* vaults to which, we suppose, he refers, when he speaks of the 'arches at Thebes,' are of modern construction, and that the opinions of Belzoni, in matters of learning and classical research, are not entitled to much weight. With respect to the arch, as it is called, of Gournou, it is entirely destitute of any pretensions to the name, excepting that it is semi-

circular. Instead of voussoirs, it consists simply of parallel stones hollowed into their present form, without a key-stone, or any thing that resembles one. If Mr. Elmes wishes for a correct view of the question, he will do well to consult the valuable travels of Dr. Richardson, who has investigated this subject with his usual learning, good sense, and impartiality. The general remarks on Egyptian architecture, and the analysis of its elements, which occur in these lectures, are just and discriminating.

The second lecture relates principally to the oriental styles, and contains much interesting detail. The third enters on the captivating subject of Grecian art, and displays a just perception of its peculiar excellencies. The criticisms on the Orders are in the same good taste, and will assist the student in forming correct notions on that essential branch of architecture. The observations on *Stereotomy*, or scientific construction, are both entertaining and important, and we shall extract rather largely from this part of the work.

It was a want of this important knowledge in the architect of the Ratcliffe Library, Oxford, that obliged him to abandon the stone cupola which he had begun to construct over that building, and which caused dreadful fractures in the substructure, threatening final ruin, although encircled with buttresses almost colossal. He finally substituted the present wooden cupola, which evidently does not require those immense contreforts, originally destined to supply the stone cupola with that strength which a correct knowledge of the principles of construction could alone have furnished. The same causes produced, though at a more distant period from its first erection, the tremendous fissures in the cupola of St. Peter's, at Rome, which have been recently admirably and scientifically remedied by the celebrated mechanician Zabaglia. This artist encircled the whole cupola, after the example of Sir Christopher Wren, at St. Paul's, with a stupendous iron chain, which should have been inserted on its first erection, as its construction was on such principles as evidently required it. Even if the design should come more perfect from the architect than those just mentioned, yet a want of constructive knowledge in the workman would be no less decisive of instability. Ignorance of this in the workmen occasioned some of the arcades in the river front of Somerset House to fall, on improperly striking the centres, and in consequence of the unfinished abutments having been left without temporary support.....On the other hand, it is a well-grounded knowledge of this important branch of our art which elevates Sir Christopher Wren so much above his compeers and rivals. It is in this respect that his works so eminently excel. St. Paul's cathedral may, perhaps, strike some critics to be faulty in design, but, as a perfect piece of scientific construction, it stands without a rival. I speak with some confidence; for, by the advice of the late Mr. Milne, who was architectural conservator of this grand structure, I occupied myself con-

siderably, during the space of three years, in measuring, delineating, and investigating its stereometrical qualities. The church of St. Stephen, Walbrook, a work also of Sir Christopher Wren's, is no less admirable in this respect, although other beauties of a more apparent kind have raised it to a deservedly high rank among ecclesiastical edifices. The theatre at Oxford, also, is excellent in point of construction, although censurable as a work of taste. The same may be said of the incomparable spire of Bow Church, Cheapside; an architectural monster, as far as taste is concerned, but an inimitable specimen of scientific construction.'

We shall add to this illustration of the most important part of architecture, Mr. Elmes's impressive description of modern methods of construction.

'To architectural knowledge and taste, as a fine art, must constructive knowledge be added, or all we shall build will be worthless. Half-burnt bricks, half-rotten timber, stucco and mastic, will never make London an 'eternal city'; and till the constructive errors of modern builders, I had almost said architects, be eradicated like the dry rot or the leprosy, the more we build after the prevailing fashion of the day, the more food are we providing for the contempt of posterity.'

In the sixth lecture, we stumble upon one of those hazarded assertions which no one really acquainted with the comparative merits of the ancient historians would venture on making. 'Tacitus,' says Mr. Elmes, 'who deservedly ranks *the highest among the historians of Greece or Rome!*' That he ranks *high*, will hardly be questioned: that he is to be placed even on a level with Livy or Thucydides, we apprehend that, out of France, few who have the means of correct estimate, will be rash enough to affirm. Neither do we think that Mr. E. is quite just when he stigmatises the magnificence of Rome by the words 'unnatural exaggeration.' The essential beauty of the Greek architecture would have, probably, disappeared in the effort to blend it with 'immenseness of size.' The population of Rome, redundant in numbers, demanded larger space in the public edifices, and their different habits demanded a different style of construction. We can see no signs of exaggeration in the Flavian amphitheatre, though it might have 'consumed more materials, and cost more money than all the temples of Athens put together;' nor, in the Pantheon of Agrippa, with the unrivalled sublimity of its dome, can we discern any symptoms of the unnatural.

The seventh lecture contains some interesting notice, the result of actual inspection, of the antiquities of Ireland, and, among others, of the 'round towers, which have excited so much curiosity, and respecting which antiquaries have

wasted so much ingenious conjecture. The tower at Monasterboice, near Drogheda, is

'one hundred and ten feet high, and fifty-one feet in circumference, beautifully diminishing like the shaft of an antique Doric column. Its diameter is seventeen feet, and the thickness of the walls, which are built of a blue stone found in the neighbourhood, three feet six inches; the door is five feet six inches high, twenty-two inches wide, and six feet above the present level of the ground... This, however, is by no means the loftiest round tower; that of Drumskin, in the county of Louth, being one hundred and thirty feet high, and that of Kildare, or Chilledaire, being one hundred and thirty-three feet high, and only eighteen feet in diameter. The latter extraordinary building, the walls of which are but three feet six inches in thickness, is built of fine white granite to about twelve feet from the ground, and the rest, of the blue stone of the country; the door is fourteen feet from the ground.'

We shall conclude our extracts from Mr. Elmes with his estimate of the great masters of the English school.

'Sir Christopher Wren, an eminent mathematician and philosopher as well as architect, executed many of the finest buildings in London and other parts of England, in the modern style. St. Paul's cathedral, inferior to none but St. Peter's in point of magnitude, and undoubtedly superior even to that both in skilful construction and design, will perpetuate his name to the latest posterity..... Jones (Inigo) was grand but unequal, as may be seen in his celebrated work, the Chapel at Whitehall, the conception of which, as a part, and but a small part, of an immense palace, is certainly noble; its primary divisions few and simple, its openings large and handsome, but it is unequal in composition and in style. The play of light and shade produced by the breaks over each column is in a minute taste, the very opposite to grand. The Ionic specimen is one of the worst and most impure he could have chosen..... The works of Vanburgh are solid and judicious; but he neglected the lighter graces of his art, and is, with all his picturesque beauties, cumbrous and inelegant in detail..... Wyatt, who belongs more to our own times..... was richer and more learned in his art than either Jones, Wren, or Vanburgh.'

The 'pseudo-architectural decorations' of Waterloo Bridge are severely censured; and it is stated, that Canova disavowed, to a friend of the Lecturer, the high praise which he has been said to have assigned to that magnificent structure.

Art. X. *A General History of the House of Guelph, or Royal Family of Great Britain, from the Earliest Period in which the Name appears upon Record, to the Accession of his Majesty King George the First to the Throne: with an Appendix of authentic and original Documents. By Andrew Halliday, M. D. Domestic Physician to H. R. H. the Duke of Clarence. royal 4to. pp. xxxvi. 500. London. 1821.*

IN the days of the Pretender, this dissertation on the pedigree of the House of Brunswick would have been a work of some value. What would not the Elector of Hanover have given, that was reasonable, to the man who should have made it appear that his Serene Highness united in himself the lines of Stuart and of Plantagenet; that England would receive back to her palaces in his person, the legitimate descendant of Alfred the Great and of a long succession of English and Scottish Kings? Yet such appears to be the fact. Our Henry the Second was, through his mother, the Empress Maud, descended both from Edmund Ironside and from Malcolm the Third of Scotland. From Matilda, the eldest daughter of Henry II., the Dukes of Brunswick and Luneburg are lineally descended; and George I. and James II. stood exactly in the same degree of relationship (the 16th in descent) to their common ancestor, Henry Plantagenet. But this is a modern date in the genealogical records of the Guelphs. 'At a period when the present reigning families of Europe were unheard of, or merely emerging into notice, the ancestors of George the Fourth of England were already reigning in their greatest splendour.' The antiquaries of the Continent, we are told, 'have been able to trace, with every degree of probability'—we suppose the highest degree is meant—the origin of the 'present Royal Family of England and Dukes of Brunswick, to the days of Attila, the Hun!' Bless those German literati! They are the first commentators, and dissertators, and genealogists in the world. But, in the present instance, they have, it seems to us, gone back either too far, or not quite far enough. The tracing back the Royal pedigree of the Guelphs to the *Scyrri*, and shewing them in their barbaric origin, reminds us of the noble rivers in New South Wales, which, after ascending them beyond a certain distance, are found spreading into shallows, and losing themselves in swamps. And yet, beyond those miserable lakes, they may be rivers again; as, beyond the days of Attila, the Guelphic line of descent might again, could we but trace it, rise into distinction till it reached its patriarchal origin in the elder son of Noah. We must be contented, however, with tracing the

Guelphs, Wlphs, or Whelps, up to the days of Attila, and establishing the affinity of the Royal family of England to the Huns. By the way, Mr. Canning too is related to the Huns.—Pliny indeed, mentions the Scyrri as a *Gothic* tribe, occupying the Southern shores of the Baltic at its western extremity, and some of the Danish islands in the Great Belt. But Jornandes, in his History of the Goths, distinguishes them as a separate, though amicable nation who, after the death of Attila, ‘*tunc super Danubium considebant, et cum Gothis pacificè morabantur.*’ They occupied, about the middle of the fifth century, the ancient Rhætia, and the present country of the Tyrol; and it is at this period that the name Wlph first occurs as a leader or prince of the tribe. The Scyrri were annihilated, as a distinct tribe, in the wars between Hunnimund, leader of the Suevi, and Theodoric the Goth: they fought under the former barbarian, and henceforth lapsed in the Suevi. A Guelph reappears towards the close of the sixth century, as commanding the Bavarians under Childibert, king of the Franks; and for a century afterwards, the name chiefly occurs among the princes of the Bavarian nation and the nobles of Lombardy. But the first clearly ascertained ancestor of the present family, is Guelph, count of Bavaria, 670; from whom descended the counts of Altdorf and dukes of Bavaria in one line, and the marquesses of Este on the other; which two lines were united, in the beginning of the eleventh century, in Guelph, sixth count of Altdorf and third duke of Bavaria. From this period, the Brunswick line of the House of Guelph flows regularly on through German channels, though with somewhat diminished majesty, down to Ernest, duke of Celle, styled the Confessor, from whom diverge the two lines of Brunswick-Luneburg-Wolfenbüttele, and Hanover.

Such is the sum and substance of the historical information contained in this splendid volume, which certainly does great credit to the research and loyalty of the Medical Gentleman who has compiled the memoir. To those of our readers who wish to pursue into the details of Continental history, the narrative of the exploits of the Guelphs, and the vicissitudes of the German branch of this illustrious house, we may safely recommend the Memoir as abundantly full and satisfactory, and not altogether unentertaining. A large portion of the volume is occupied, however, with epitaphs, inscriptions, and records, of no sort of interest to any one but a confirmed and inveterate antiquary. Thus much may suffice to establish the genealogical splendour of the Guelphic pedigree. ‘There is,’ we are told, ‘no sovereign house in Europe, ancient or modern, that has not been connected with, or sprung from, some

'branch of this family.' As to the family name, it is involved in the obscurity of fable. Professor Eichhorn of Gottingen inclines to the opinion, that Guelph or Wlph is a corruption of the Ancient Saxon *huelpe*, in German *hülpe*, i. e. help; and that Wlph was so called as his brother Edico's *helper* in the command of the Scyrri. But Dr. Halliday, with more straightforward good sense, supposes the name to be derived from the animal painted on the standard of the chief, which was the rallying war-cry of the tribe. Many of the ancient princes of this House have, it is said, the *catulus* sculptured on their tomb. *Whelp* is, at all events, as honourable, if not as euphonous a patronymic as plantagenet or broom-plant.

Art. XI. *Sacred Lyrics*. By James Edmeston, Author of "Anston Park," &c. Third Set. 12mo. pp. 76. Price 3s. 6d. London. 1822.

MR. EDMESTON'S muse is extremely prolific, and promises, in time, a very numerous offspring. This is the third set of *Sacred Lyrics* of which she has been delivered within a reasonable time. Nothing can exceed the facility with which, apparently, this indefatigable Poet gets up and gets out his neat little volumes. We heartily wish him success with his lyrics, though we should be glad if he would take a little more pains, not imitate Moore quite so much, and put sometimes a bit in the mouth of his Pegasus. 'The Song of Miriam' and 'Elijah' are, we confess, not at all to our taste; they touch, at times, alarmingly on burlesque; as for instance,

'Hath triumph'd, hath triumph'd, and no one but he'—

This is in a much better style.

'Where can I go from THEE!

All present Deity!

Nature, and Time, and Thought, Thine impress bear;

Through Earth, or Sea, or Sky,

Though far!—Afar!—I fly,

I turn, and find Thee present with me there.

'The perfume of the rose,

And every flower that blows,

All, mark Thy love, in clusters of the vale;

The corn that crowns the fields,

The fruits the garden yields,

Proclaim the bounties that can never fail.

'The vapour and the cloud,

The thunder bursting loud,

Speak of Thy majesty, in words of flame;
 The Ocean as it roars,
 Lashing the rocks and shores,
 Declares from what a mighty hand it came.

‘ The vasty globes that roll,
 Each on its own firm pole,
 Through all the boundless fields of space, alone,
 Prove, that indeed Thou art,
 The life-wheel and the heart,
 Of Systems to our little world unknown.

‘ From Thee, I cannot fly;
 Thine all-observing eye
 Marks the minutest atom of Thy reign;
 How far so e’er I go,
 Thou all my path would’st know,
 And bring the wanderer to this earth again.

‘ But why should I depart?
 ’Tis safety where Thou art,
 And could one spot alone, Thy being hold,
 I, poor, and vain, and weak,
 That sacred spot would seek,
 And dwell within the shelter of Thy fold!’

pp. 67—9.

Mr. E. wants only judgement, and a little severer mental cultivation, provided he will take time and take pains, to write much better poetry than this volume contains.

Art. XII. *Sketches of Sermons*, preached to Congregations in various Parts of the United Kingdom, and on the European Continent. Furnished by their respective Authors. Vol. IV. 12mo. pp. 198. Price 4s. London. 1823.

WE noticed, with some approbation, in a former volume, the first set of this series of sketches, now extending to two hundred. The demand which there is for this class of productions, is astonishing, and in some points of view satisfactory. These sketches would be but a sorry substitute for finished discourses, if intended to be read as they are. But, as rough outlines, designed to be filled up by the individual, they may be very serviceable. We suspect, however, that even the Compilers have not sufficiently tried the effect of their own compositions, or they would have ascertained, that a sentence of fourteen lines is not precisely the best exordium to a popular sermon, nor the style of the following passage the best adapted to the pulpit: it is taken from the first page.

‘ Notwithstanding the oppressive load of labour and care, and sorrow and temptation, by which we are usually burdened, and the attention we are constrained to bestow on matters which concern food and raiment, and other supplies necessary for ourselves and our dependants, while passing through the present life ; the vigorous and immortal mind sometimes disengages herself from her encumbrances, and spurning the low and grovelling pursuits in which she has been detained, plunges into the future ; and either anxiously inquires, ‘ Through what variety of untried being, through what new scenes and changes must I pass ? ’—or expatiates on the bright and blissful prospects which revelation offers to the eye of faith, and anticipates the period when those prospects shall be realised.

‘ Nor are such excursions confined to the future. Man’s future destiny is closely connected with his past and present circumstances. It is therefore natural for us to desire to inform ourselves concerning that part of the history of our species which relates the most important events of former times. Here again revelation comes to our assistance ; and in its sacred pages, and particularly in the chapter in which our text is found, carries us back, through a variety of most interesting occurrences, even to the birth of time itself. In this light our text appears to be of considerable consequence : for while it furnishes matter of history the most ancient and venerable, it asserts some important natural truths, and suggests, by way of inference, several others of the moral kind.’

‘ A want of simplicity is the prevailing defect of the style of these sketches. We take another specimen at random.

‘ Genuine religion, like its immutable Author, is “ the same yesterday, to day, and for ever.” Under every gradation of the dispensation of grace, it has continued essentially the same in its origin, properties, and effects. The personal piety of the patriarchs and prophets was perfectly similar in its nature and tendency to that which is now inculcated in the gospel of Christ. This invariable identity of religion is fully proved, by the universal suffrage of Scripture, and the indubitable evidence of Christian experience. In what therefore it consists, and the means which lead to its possession, are subjects of supreme and general importance. Nor are we left to wander in the uncertain conjectures and perplexing labyrinths of reason and philosophy, in the grand pursuit of happiness. God has given us an explicit revelation of his will, which is an infallible directory for our instruction in righteousness. And though there is an admirable diversity of *illustration*, there is evidently a perfect unity of *design* throughout the sacred writings, in which godliness is uniformly represented as a Divine operation, hallowing all the powers of the soul, and securing the inestimable blessings of life and peace.’ pp. 26, 27.

There cannot be a much more vicious style than this for the pulpit.—In Sermon XXXVII, we meet with a curious expression : ‘ In reading the epistolary correspondence which the ‘ Apostles had with the primitive churches.’ Where is this *cor-*

respondence preserved? But it is not our intention to enter into minute criticism. Our general impression on inspecting this volume is, we confess, that the Editors have allowed themselves to get it up rather carelessly in order to meet the demand. There is a want of unction in the whole. 'Jesus Christ *with propriety* said,'—is not a becoming way of introducing the words of our Lord. Sermon-writing is delicate work. We shall give a complete sketch as a specimen.

'The primitive Christians were the subjects of severe and complicated sufferings. Christ himself suffered, leaving us an example that we should follow his steps; and he taught his disciples to expect similar treatment, "Ye shall be hated of men for my name's sake," Matt. xiii. 13. The apostles instructed their converts in the same doctrine; and the author of this epistle reminded the persons to whom he wrote it, of what they had already endured. Heb. x. 32. But knowing the liability of human nature to shrink from sufferings, and the tendency of these sufferings to depress and overwhelm the mind, he urged upon their attention the interesting advice in the text; "For consider him," &c. We invert the order of this passage, and consider,

'I. The evil deprecated;—To be "wearied and faint in your minds."

'II. The antidote presented against it;—"Consider him," &c.

'1. The evil deprecated—is expressed in these words, "lest ye be wearied and faint in your minds:" these two words *wearied*, and *faint*, though not precisely synonymous in their signification, are yet nearly allied in their import. The former refers to a person who is worn down by hard labour; and the latter to that sinking of the soul and depression of the spirits which result from fatigue. The context will serve to cast light upon this subject. Here Christians are regarded as running a race, (ver 1.)—a race for eternal life—a race in which every impediment must be cast aside—which must be run with patience—a race which requires exertion, and demands all the energies of the soul. But in running this race, there is a danger of being wearied and faint in our minds. We infer this,

'1. From the moral disinclination there is in human nature to run this race.—Man's propensities and tendencies are all towards sin; he runs the downward road, and follows a multitude to do evil: and even when God enlightens the understanding to discover the evil of sin and the beauty of holiness, and changes the heart to love the truth, there are, too commonly, principles of depravity yet remaining, that impede our progress in our heavenly race; and if not guarded against, will produce weariness and faintness of mind.

'2. From the obstacles and dangers that lie in our way.—If the path to celestial happiness were strewed with flowers, and presented only carnal delights, few would get weary in pursuing it; but the reverse of this is the truth; it presents obstacles which seem insuperable, and dangers which are appalling. Here are the temptations of the devil—the frowns of the world—the storms of adversity—stones of stumbling

and rocks of offence; and frequently the soul of the people is discouraged, because of the way.

3. From the lengthened period of our sojourning upon earth. If we gained the prize the moment we commenced the race, and won the victory immediately on our putting on the armour, there would be no danger of weariness; but frequently a long period of time intervenes; years of painful exercise, and complicated trials; and many who have begun well, and endured long, have not made a good finish, but declined from the holy commandment delivered unto them.

4. From the cautions, admonitions, and awful examples exhibited in the Scriptures. Who can read such texts as the following, without inferring the possibility of being weary and faint in our minds? "If thou forsake him," &c. 1 Chron. xxviii. 9. "My people have committed two evils," &c. Jer. ii. 13. "The last state of that man," &c. Matt. xii. 45. "Holding faith and a good conscience," &c. 1 Tim. i. 19. 2 Pet. ii. 22. This being wearied and faint in our minds, is an evil to be deprecated; the phraseology of the text is sufficiently indicative of this. *It is evil in its nature.* When a man is wearied, &c. what are we to infer from this? Why, that the good within him is declining, and the evil predominating; that the light in him is becoming darkness. *It is evil in its agents:* "Ye did run well, who hath hindered you?" "This persuasion cometh not of him who calleth you." "An enemy hath done this." *It is evil in its tendencies.* It wounds the conscience, grieves the Holy Spirit, causes the friends of Zion to mourn, and the ministers of God to weep between the porch and the altar; makes hell triumphant; and, 'if angels tremble, 'tis at such a sight,' &c. *It is evil in its end:* "The backslider in heart shall be filled with his own ways." "If any man draw back," &c. Heb. x. 38.

II. The antidote presented against it. "Consider him," &c. The person to whom the text refers, is "Jesus, the author and finisher of our faith." Here are two things to be regarded, First, what the apostle says of him; and Secondly, what he says to us.

1. "*He endured contradiction,*" &c. This is a compound word, from *contra*, against, and *diction*, speech or language; and it evidently means verbal opposition, or, as it is rendered by Beza, the "speaking against of sinners." They spoke against his person: they said, "Is not this the carpenter?" Matt. xiii. 55, 56;—against his character: they called him "a gluttonous man, and a wine-bibber," &c. Matt. xi. 19; they accused him of violating the sabbath day, &c.;—against his miracles: they said, "He casteth out devils by Beelzebub," Matt. xii. 24;—against his companions: they said, "This man receiveth sinners, and eateth with them;"—against his preaching; hence they declared, he spoke blasphemy, because he made himself equal with God;—against his government: they said, "We will not have this man to reign over us." In this contradiction of sinners, we see—the most inexcusable ignorance. Acts iii. 17. 1 Cor. ii. 8. But their ignorance was no excuse, as they possessed the means of knowing better.—The most invincible prejudice. The Jews had made up their

minds to condemn Christ, without examining whether he was the Messiah or not.—*The most unparalleled insolence* ; creatures insulting and contradicting their Creator : what could be more insolent ? But Christ endured this contradiction. We bear insults sometimes, because we are obliged to bear them ; but Christ might have destroyed his enemies, “and dashed them in pieces as a potter’s vessel.”

‘ 2. “Consider him,” &c.—*In his love*, which was infinitely disinterested, ‘Love no where to be found less than divine :’ love to the most unworthy ; love that made the greatest sacrifices, endured the greatest privations, &c.—*In his humility*. “He who thought it no robbery to be equal with God, made himself of no reputation,” &c.—*In his zeal for the interests of his heavenly Father*. See him driving the buyers and sellers from the temple, and his disciples remembering that it was written, “The zeal of thine house,” &c.—*In his patience*. “He was led as a lamb to the slaughter,” &c.—*And in his benevolent actions*. He “went about doing good.” The word which our translators have rendered “consider” is a very expressive word ; and signifies that we should look at the Lord Jesus attentively, analyze the whole of his character, and compare his sufferings with ours. Are we tempted ? let us consider his temptations. Are we persecuted ? consider his persecutions. Are we sorrowful ? consider his sorrows. This consideration of Christ will prove the most effectual antidote to weariness and fainting ; as it will lead us to see, that neither dignity of person, purity of action, nor usefulness of life, can screen us from the attacks of persecution ; and we shall cease to regard the cross as an offence, when borne by such an illustrious leader. It will also serve to inspire us with courage to brave all the dangers, and submit to all the privations to which we are subject. When the general of an army sleeps on the same cold ground with the troops, what soldier will dare to complain ? And it will, finally, lead us to anticipate a glorious victory. Jesus, who once endured contradiction of sinners, is now at the right hand of God.

‘ From the whole let us learn,

‘ 1. As Christians are liable to grow weary, &c. they should be on their guard against presumption, and self-confidence.

‘ 2. Those who think most of Christ, will be most likely to secure a final triumph over all their enemies.’ pp. 157—160.

BETA.

The best directions we can give for learning how to compose sermons, are, to catechise the young, and to pray by the bedsides of the old. By these means, the two most essential parts of composition will speedily be attained ; the *division* and the *application* of a subject. If these Sketches will never make a good preacher, they may, however, assist a bad one ; and the sale they have already met with, proves that they have been found useful. This is their best recommendation.

Art. XIII. *Body and Soul*. cr. 8vo. pp. 392. London. 1822.

WE have always discountenanced that very equivocal sort of production, a religious tale or novel; conceiving that such works tend much more to sanction and promote novel reading in religious circles, than to benefit novel readers out of such circles. We cannot be understood as objecting to the union of religious sentiment and good taste in any form; but we do very seriously protest against mixing up Theology in this shape—an ingredient not to be safely exhibited *in quovis vehiculo*. We object to making Religion responsible, in the estimation of the world, for these feeble and halting imitations of a style of production peculiarly the world's own, and in which religious truth can hardly fail to escape disguise or mutilation. But we have before us another proof of the danger connected with such indirect expedients of promoting religious knowledge: they may be turned against religion, by being made the insidious vehicle of a false theology and a lax morality, while they still wear the specious semblance of a religious work.

"Body and Soul"—a clumsy body with a very little soul—has for its avowed object, to counteract the errors of that part of the Evangelical world who would 'exclude from the pale of genuine religion, all who have a cheerfulness of manner, and a liveliness of spirit, because they say, these are signs of a carnal and unconverted mind;' who, moreover, 'anathematize as strangers to the heritage of God,' those 'who conform with those *necessary usages* of the world, and comply with those *innocent amusements and customs of society*, which give a zest to the more serious things which belong to their peace.' A still more appropriate motto than the one chosen by the Author from Pliny, would have been: 'Love the world: if any man love not the world, the love of the Establishment is not in him.' Of the writer's benevolent intentions, as well as of his zeal for the Church of England, there can be no doubt. It is his object to preserve the frequenters of evangelical preaching from that unhappy consequence of over-seriousness—insanity; to stop them in the high road to the Lunatic Asylum. The affecting case which he records as a warning, originated entirely in the moral contagion of the example of certain gloomy religionists, who, though not, it seems, quite mad themselves, had the power of biting others with madness. They are thus described:

'These young ladies, though well educated, and endowed with all the accomplishments of elegant life, had estranged themselves from every thing that could be construed into cheerfulness of disposition or

minds to condemn Christ, without examining whether he was the Messiah or not.—*The most unparalleled insolence* ; creatures insulting and contradicting their Creator : what could be more insolent ? But Christ endured this contradiction. We bear insults sometimes, because we are obliged to bear them ; but Christ might have destroyed his enemies, “and dashed them in pieces as a potter’s vessel.”

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'These young ladies, though well educated, and endowed with all the accomplishments of elegant life, had estranged themselves from every thing that could be construed into cheerfulness of disposition or

manners. They were uniformly bent on the prosecution of one design; their music, their dancing, their drawing, were abandoned as unnecessary, or inconsistent with the dignity of a religious life. If they worked with their needle, it was for the clothing of any, rather than themselves. Their reading was all of one kind and one cast, and calculated to inspire dread instead of composure. They kept up a correspondence with persons at a distance, whose minds were as sad and gloomy as their own. They inveighed against all amusements, of what nature soever they were, as well public as private. Though unwilling to engage in scenes of busy life, they made no scruple of going great distances, and undergoing all the inconveniences of attending large public meetings and committees: and would manifest on these occasions an air for the dispatch of business, supported by no other proof of it. At home, unmindful of the duties of domestic economy, and the exercise of that disposition which should characterise the sex, they were either wholly occupied in devotional contemplations, or 'compassing sea and land' to make proselytes of the cottagers of the neighbourhood, among whom also, when visiting the sick, although taking upon them the functions of the clergy, they avoided their practice of using the prescribed forms of the Church, or those composed by the most pious and learned of her sons, but gave way to the unrestrained volubility, and unbridled pourings-forth of extemporaneous effusions. Their conversation was at all times confined to one subject, their employments to one end; they delivered to others, and they received themselves, nothing but what they called 'expositions of Scripture;' they joined only in a pious interchange of sentiment. Now, though I admit the goodness of their intentions, and of their readiness to yield so much to self-denial, yet the tenor of their life and conduct had an opposite effect to that which they intended; for I still maintain, that though actuated by what were meant as the best religious motives, their views of religion were palpably erroneous; for no where do the Scriptures exhibit the Almighty as requiring the whole and uninterrupted solemn service of his creatures.'

pp. 179—181.

Our readers will be at no loss to recognise the description of persons here intended, although the character may be a little out of drawing: some deviation from strict accuracy of representation, must be conceded for the sake of effect. Now nothing can be more alarming to the interests of the Establishment, it must be admitted, than the spread of such a puritanical spirit as this. Bishop Warburton has shewn that an Establishment rests upon what he calls an *alliance* between the Church and the State; in other words, Religion and the World. Whatever, therefore, tends to dissolve that alliance, must endanger the Establishment; and therefore it is most reasonable that zealous, orthodox, sound Anti-Calvinistic ministers of that Establishment, should take alarm at the progress of those 'evangelical' notions which encourage a schismatical

separation between the World and the Church. On this account, drinking wine and water should be discountenanced: it savours of cant. Dr. Freeman, as a clergyman should do, drinks his bumper; but Griper the Methodist, in one of the Tales before us, 'first poured water into his glass, and then discoloured it with a sufficient quantity of wine to spoil both liquids.'

We cannot make room for further extracts, but to those of our readers who may wish to see the Predestinarians or Calvinists triumphantly cut up, and the questions of Election, Necessity, and Divine Grace, as also the Athanasian Creed, made plain in a few pages to the meanest capacity, we may recommend "Body and Soul" as a fair specimen of the spirit, temper, and principles of a sound Anti-Calvinist and Anti-puritan. We have only to complain of a little ribaldry and profaneness here and there, as in the verses given at p. 125; but this is unavoidable in ridiculing the Methodists; and there are worse things in the New Bath Guide and the Spiritual Quixote. An anecdote is told at p. 157, of a man who murdered his wife, and assigned as his reason his being predestinated to do it; he is stated to have been a member of a Calvinistic chapel. Although this tells well, we must think its introduction injudicious: the lie is too palpable.

Art. XIV. 1. *An easy Method of acquiring the Reading of Arabic with the Vowel Points.* 1s. 6d. 1823.

2. *An easy Method of acquiring the Reading of Syriac with the Vowel Points.* 1s. 6d. 1823.

THESE very convenient tables are printed with great distinctness on sheets of a moderate size, and are continuations of the Plan adopted by the Publisher in his 'Easy method of reading Hebrew.' They are compiled on a plan which makes them of easy reference; and they will be found exceedingly useful to all who may have occasion either to acquire the elements of the Eastern dialects, or, without such knowledge, to decipher the character. A slight acquaintance with the literal and grammatical forms of a language, will enable a student to consult a lexicon, and to comprehend many an allusion or citation which might otherwise darken his path, and hinder his progress. In all such cases, these tables will be found to facilitate inquiry and acquisition. They are, we believe, compiled by Mr. d'Allemand.

ART. XV. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the press, A Treatise on Mental Derangement, being the Substance of the Gulstonian Lectures delivered in the Royal College of Physicians, in May, 1822. By Francis Willis, M.D., Fellow of the Royal College of Physicians. In 1 vol. 8vo.

Sir Everard Home, Bart., will shortly publish a third volume of Lectures on comparative Anatomy.

A Gentleman long known to the literary world, is engaged on the Lives of Corregio and Parmegiano.

Major Long's Exploratory Travels to the Rocky Mountains of America, will appear in a few days, in 3 vols. 8vo. illustrated with maps and plates.

The third volume of the Transactions of the Literary Society of Bombay, is just ready for publication.

A Poem, entitled the Judgment of Hubert, is about to make its appearance.

In the press, and speedily will be published, The Faith once Delivered to the Saints Defended; being the Substance of Three Sermons on the Consistency, Truth, and Importance of the generally received Opinion concerning the Person of Christ. By William France.

The Edinburgh Annual Register for 1819 and 1820, are nearly ready for publication.

In the course of a few weeks will appear in 1 vol., "Fables for the Holy Alliance, with other Poems, &c." By Thomas Brown, the younger.

The author of the Student's Manual, &c. will shortly publish in a small volume, The Parent's Latin Grammar, to which is prefixed an Original Essay on the Formation of Latin Verbs. By J. B. Gilchrist, LL.D.

Early in the spring will be published, The Art of valuing Rents and Tillages, explaining the manner of valuing the tenant's right on entering and quitting Farms in Yorkshire and the adjoining counties: adapted for the use of landlords, land-agents, appraisers, farmers, and tenants. By J. S. Bayldon. In 1 vol. 12mo.

Dr. Pring, of Bath, has in the press,

An Exposition of the Principles of Pathology. In 1 vol. 8vo.

Mr. Bird, author of the "Vale of Slaughden," &c., has in the press, a volume entitled "Poetical Remains."

The Rev. G. Redford has in the press, a new edition of his Defence of Free Prayer, in answer to Dean Hodgson.

Dr. Carey has in the press, The Comedies of Plautus, in continuation of the Regent's Classics.

Mr. J. H. Wiffen has in the press, a Translation, in English Verse, of Garcilasso de la Vega, surnamed the Prince of Castilian Poets; with a critical and historical essay on the rise, progress, and revival of Spanish Poetry, and a life and portrait of the Author. To appear in March.

In the press, An Appeal for Religion to the best Sentiments and Interests of Mankind; being 1st. Four Orations for the Oracles of God. 2d. Judgment to come, an argument in Five Discourses. 3d. Messiah's Arrival, a Series of Lectures. By the Rev. Edward Irving, A.M. Minister of the Caledonian Church, Hatton Garden, London. In 1 vol. 8vo.

In the press, A Catalogue of the Ethiopic Biblical MSS. in the Royal Library at Paris, in the Vatican Library, and in that of the British and Foreign Bible Society, with remarks and extracts. To which are added, Specimens of the modern dialects of Abyssinia. By Thomas Pell Platt, B.A. Fellow of Trinity College, Cambridge.

Shortly will be published, in 12mo. Memoir and Select Remains of Miss Mary Shenston. By her Brother and Sister.

Dr. Bacon of Gloucester, at the request of the relatives and trustees of the late Dr. Jenner, has undertaken to write the account of the life of that distinguished character, and to arrange his numerous manuscripts for publication.

John Stewart, esq. will soon publish collections and recollections; or anecdotes, notices, and sketches, from various sources, with occasional remarks.

Art. XVI. LIST OF WORKS RECENTLY PUBLISHED

BIOGRAPHY.

Memoirs of the Life of Charles Alfred Stothard, F.S.A. Author of the *Monumental Effigies of Great Britain*: including several of his Original Letters, Papers, Journals, Essays, &c. &c. With some Account of a Journey in the Netherlands. By Mrs. Charles Stothard, Author of Letters written during a Tour through Normandy, Brittany, and other Parts of France, in 1818. 8vo. 15s.

Memoir of the Life and Writings of John Gordon, M.D. F.R.S.E. late Lecturer of Anatomy and Physiology in Edinburgh. By Daniel Ellis, F.R.S.E. &c. &c. 12mo. 6s.

HISTORY.

The History of Roman Literature, from its earliest period to the Augustan age. By John Dunlop, Esq. 2 vols. 8vo. 11. 11s. 6d.

A History of Ancient Institutions, Customs, and Inventions; selected and abridged from the *Beytrage zur Geschichte der Erandungen* of Professor Beckmann, of the University of Göttingen; with various important additions. 2 vols. 12mo. 15s.

The History of Spanish and Portuguese literature. By F. Bouterwek. Translated from the Original by Thomasina Ross. 2 vols. 2vo. 11. 4s.

MEDICINE.

The History and Method of Cure of the various species of Epilepsy, being the second part of the second volume of a *Treatise on nervous diseases.* By John Cooke, M.D. F.R.S. F.S.A. Fellow of the Royal College of Physicians, &c. &c. 8vo. 6s.

MISCELLANEOUS.

Sequel to an unfinished Manuscript of Henry Kirke White; designed to illustrate the Contrast afforded by Christians and Infidels, at the close of life. By the Author of "*the Wonders of the Vegetable Kingdom Displayed*," &c. 12mo. 4s.

A Universal Technological Dictionary; or, familiar explanation of the terms used in all arts and sciences: containing definitions drawn from original Writers. By George Crabb, A.M. With 60 plates and numerous cuts. 2 vols. 4to. 5l. 8s.

Relics of Literature. By Stephen Collet. 8vo. 15s.

Advice to young Mothers on the Physical Education of Children. By a Grandmother. 12mo. 7s. 6d.

POLITICAL.

A Letter to the Proprietors and Occupiers of Land, on the Causes of, and the Remedies for, the Declension of Agricultural Prosperity. By Thomas, Lord Erskine. 8vo. 2s.

State of the Cape of Good Hope in 1822 Being an authentic Description of the Public Establishments, the Government, civil and municipal, the Manners of the Inhabitants, and the actual Condition of the Settlers. Edited by H. T. Colebrooke, Esq. 8vo. 12s.

Thoughts and Details, on the High and Low Prices, of the last Thirty Years.—Part I. on the Effects of the Alterations in the Currency. By Thomas Tooke, F.R.S. 8vo.

Observations on the Present State of Landed Property, and on the Prospects of the Landholder and the Farmer. By David Low, Esq. 2s. 6d.

THEOLOGY.

The Whole Works of the Rev. John Owen, D.D. Some time Vice Chancellor of Oxford; now first collected. Vol. II. and III. 12s. each. To be completed in 16 volumes.

Consolation to Mourners. By R. H. Shepherd, Minister of Ranelagh Chapel. 18mo. 6d.

Services at the Ordination of the Rev. James Parsons to the Pastoral charge at York. by the Rev. Messrs. Vint, E. Parsons, and Dr. Raffles. 8vo.

The Village Church-Yard. By the Author of the "*Retrospect*." 2 vols. 18mo. half-bound, 4s.

The Triumphs of Truth, or Facts displaying the Value and Power of the Word of God. By the Author of "*A Word for the Heathen*." 18mo. 1s. 6d.

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